

BC court cans gay rights • Bar bans gays, Halifax boycotts
Teachers support gay rights in Quebec code

THE Body Politic ^{75¢}

JULY/AUG '77 GAY LIBERATION JOURNAL

Anita wins:
angry gays protest
america-wide.

Gays on Shakespeare's
stage, Stratford style.

Private Thornborrow,
lesbian feminist,
kicked out of the army
and into the limelight.

A fag-spotter's guide
to the films of Eisenstein.



United States

Dade County rejects gay rights ordinance

Anita takes Miami; gays to fight on

"This isn't a straight versus gay thing. It goes way beyond that. The minute she (Anita Bryant) got involved in the picture, the debate over the ordinance broke down as a major civil rights issue. She's not the majority, and we've been brainwashed to believe that she's right. You know who the real majority is? It's us. Every one of us who isn't the right sex or the right colour or the right persuasion — don't you love that word? — or the right religion. It's people who don't want to see in the mass media the same things who do. I want to get married or want to get married more than once, who don't want the government getting us in any more wars, who just want to live their lives and not go crazy, who don't give a shit what anybody else is doing as long as it isn't bothering them. She's saying, 'You better do things like us or look out, we're going to turn you into what we're doing.' Look, the only thing that matters is our incredible human capacity to love and be loved, so let's stop trying to make everybody the same." That woman hasn't got a leg to stand on. And we're going to win."

Bob Kunst, of the Miami Victory Campaign, before the vote.

On June 7th in Dade County, Florida, the United States gay movement lost its first major battle in the struggle for gay civil rights. Unlike previous court rulings either pro- or anti-gay, which had occurred over the last 20 years, this time, when Anita Bryant took the gay controversy had captured the attention of the American public, and particularly in Florida, brought the discussion of homosexuality, if not the gay people themselves, out of the closet.

The Miami-area voters decided, by a margin of 69 to 31 percent, to repeal a county ordinance which prohibited discrimination on the basis of "affectional or sexual preference." In the areas of housing, public accommodations and employment.

The ordinance, the equivalent of which in a Canadian context would be an amendment to a provincial human rights code, was opposed by Anita Bryant's "Save Our Children" organization. Through the use of a massive petition, a constitutional measure was introduced in the legislature in Canada. Ms. Bryant forced the county administration not to put the ordinance to a public vote. The gay side argued that this was analogous to the voters of Selma, Alabama, in 1954, when black blacks should be given their civil rights, but were nonetheless put into the position of having to get a majority of Miami's voters to support the idea of and not for gay civil rights.

They failed to do this, but in the process they mobilized the American gay community to an extent never before realized. In a very short period of time, over \$350,000 was raised (several thousands came from Canada), and thousands of gay people around the country became involved, most for the first time, in the gay civil rights struggle.

The opposition, however, was formidable. There were over 120,000 active Baptists in the Miami area, and their fervent opposition was the backbone of the anti-gay campaign. There are also 100,000 Catholics, and just prior to the election, Archbishop Coleman P. Carroll had a letter read at all Sunday masses which exhorted the faithful to vote for the repeal of "this most unsatisfactory ordinance."

The major theme of the Bryant forces, who rallied against the gay agenda, their many newspaper advertisements, and which evidently succeeded in arousing a deeply-seated emotional reaction, was that the ordinance was designed to corrupt their children, not to defend anyone's civil rights. Incidents of child pornography, and news stories featuring sexually abused children, were



frequently a part of their ads. After a typical male homosexual stereotype, one ad continued: "The other side of the coin is the secret, hidden, insidious pattern of recruitment and outright seduction and molestation... A growing pattern that predictably will intensify if society approves laws granting legitimacy to the sexually perverted."

The stretching of logic in the Bryant campaign was an amazing phenomenon. In an advertisement directed at Miami's

large Jewish community, it was noted that Jewish ethical teaching states that we should keep away from neighbours who are so sickly as being forced to live in an apartment in your home to a gay couple, your right to religious freedom was being denied.

The pro-gay forces brought in several political organizers, and attempted to construct a coalition between straights and gays. The Dade County Coalition for the Humanistic Rights of Gays became

the Dade County Coalition for Human Rights, and one of the full-page gay ads in the campaign was "I'm not a homosexual" in the ad's copy. Leonard Matlovitch, the former U.S. Army officer who is still fighting his dismissal from the army, was a key figure in the campaign, one whose presence was designed to convince people that their children could find worse role models.

The Miami Victory Campaign, a small group of gay activists headed by Kunst, differed from the Coalition in its political style. When the Florida Governor, Reuben Askew, announced that he wouldn't have any known homosexuals on his staff, and didn't want gay people teaching his children, Kunst called him a "sexually upright lame duck," and referred to him as Spiro Askew. The Dade County Coalition, however, was a mildly critical statement concerning Askew's comments, and found Kunst's reaction to be "so counter-productive."

Despite the fact that pre-election polls had suggested a very close vote, and even a gay victory, the ability of the Bryant forces to get their supporters to the polls (which on a single-issue basis is always a problem, as the public does) was evidently an important factor in the defeat. In addition, all of the Miami newspapers and television stations came out in opposition to the ordinance, and this may have had a significant impact. A post-election analysis of the vote reveals that there was a split vote among Jews and blacks, and a heavily anti-gay vote among Baptists and Catholics and in Cuban communities.

In an interview with The Body Politic, the Executive Director of the Dade County Coalition, Robert Basker, stated that in his view, the public just isn't ready to accept the reality of homosexuality. He felt that there remains an underlying misconception in the public's mind which is greatly hindering our case, namely, that sexual preference is something over which people have no active control. And while he feels the Coalition fought a good fight, Basker acknowledged that an educational campaign prior to the passage of the gay rights amendment might have resulted in its remaining on the books. Looking toward the future,

continued on page 12

Toronto

Can't interfere with freedom of the press

Anti-gay slurs OK by rights commissioner

A public statement by Ontario Human Rights Commission member Bromley Armstrong in response to criticism of derogatory material which appeared recently in his publication, *The Islander*, has been rejected by the leaders of two gay organizations as inadequate.

The May 26 issue of *The Islander*, a weekly newspaper for Toronto blacks published by Armstrong, carried an article headed "June wedding for faggots."

The story concerned the marriage of two Black gays in a Toronto church.

Reacting to the article, Brian Mossop, president of the Toronto Gay Alliance Toward Equality (GATE), and George Hislop, president of the Community Homophile Association of Toronto (CHAT), called upon Armstrong to either apologize for the slur or resign from the Ontario Human Rights Commission. Hislop compared *The Islander's* use of "faggot" to the publication of the word "nigger."

In a letter to Armstrong, Mossop wrote: "... You, the publisher, are a member of the Ontario Human Rights Commission... it is your duty to tell your editor to publish an apology to your gay readers. Otherwise you should resign from the Commission."

In a letter, Gay City president David Gamma reacted to the call for Armstrong's resignation. "As a member of the Ontario Human Rights Commission, Armstrong was placed in a special position of trust," Gamma said. "He has broken that trust by violating the very principles of the Human Rights Code and he should resign immediately."

In an editorial published in the June 2



Bromley Armstrong

Islander, editor Errol Townsend responded to public criticism of the "June wedding for faggots" headline by attacking gays and supporters of gay rights. "Homosexuals in the city are getting all hot and sweaty over a headline in last week's *Islander* describing two of their ilk who are getting married as 'faggots'... They are as gay as they are perverted as their sick sex life they're saying that it is derogatory as calling Black niggers..." The editorial also attacked equal rights for women.

The June 9 issue of the newspaper carried a letter from Brian Mossop, president of GATE, demanding that Townsend apologize to the newspaper's gay readers.

Beneath the letter, Townsend replied: "... We're so sorry we hurt your feelings, darlin'. But we're not going to kiss and make up tonight. We're not in the mood (smile). You know what we mean."

"Now, drop dead. But get one thing straight before you do: Blacks and your crowd are not in the same boat."

In his statement, published on the editorial page of the June 9 *Islander*,

continued on page 7

Basford and the Canadian Human Rights Act

They've done it to us again. This time the federal Liberals are the villains. They have just introduced a amendment to the Canadian Human Rights Act which contains no protection for gay people, despite a vigorous campaign by the National Gay People's Coalition on Capitol Hill and support from a broad range of labour, women's, religious, legal, teachers' and other groups. Even the Canadian Bar Association, usually hand in glove with government, went so far as to say that the government should consider including sexual orientation as a prohibited ground of discrimination.

The Act is important because it is the federal government's first-ever venture into the area of human rights legislation and because it is expected that provinces considering amendments to provincial codes will take their cue from the new federal act. Members from both the Conservative party and the NDP were convinced of the need to have protection for gay people in the bill, and moved appropriate amendments (Who says politics makes strange bedfellows?). But a majority of Liberals defeated the amendments, and so Canada now has a human rights act that ignores about two million of its residents.

Justice Minister Ron Basford provided the most visible manifestation of the federal cabinet's ignorance and insensitivity. Time and again, in response to criticism of his position and the urgings of various groups that he include sexual orientation in the bill, he trotted out the incredibly feeble argument that he wanted the new human rights commission to work in areas where precedents had already been set.

Again, on the fact that there already are precedents (such as the Damien, Wilson, and Vancouver Sun cases, not to mention the American jurisprudence), this is a ridiculous argument, a sham unworthy of Basford's office. Basford himself admits that human rights legislation, while it cannot solve the problem of prejudice, can provide a means to fight back against discrimination and can nudge public opinion in the direction of a more understanding attitude. But if Basford had any credibility (or a hundred?) precedents before acting, the law would lead public opinion instead of leading it, and so Basford's own conception of the value of human rights legislation is contradicted and defeated by his statements and actions.

At the last minute, curiously coincidental with the press coverage of the Thorntower case, Basford began to cite national security as a second reason for not protecting gay people in the new act. This was a reason he had not given publicly before. Following his weak argument that gay people could not be subject to discrimination under the existing human rights protection? Could heterosexuality be here? The NDP spokesperson pointed out that Basford had just made an excellent case for inclusion of sexual orientation. But to no avail. The Liberal party faithful had the majority and defeated the amendment. Those who had some sense of justice but could not vote against party lines simply abstained.

But if federal Secretary of State John Roberts is being honest with us (see TBP, No. 32) our largest party is not the only one that has lost its way. The Ontario NDP has also failed to introduce legislation in Canada that a man or woman can introduce legislation that does not have the basic support of his/her cabinet colleagues. And Roberts, who claims to have pleased the case in cabinet for gay people as strongly as he knows how, says in effect that the vast majority of the cabinet are simply not prepared to listen. He says we must listen to public opinion before we'll get anywhere with the cabinet.

Well, the arrogance of the Trudeau cabinet has been getting harder and harder to take for some time. Both the recent peace-and-security legislation and the new immigration bill are examples of the kind of legislation that is not fit for decent tactics. The government puts out extensive PR telling the people that the new legislation will do certain things. Even a cursory examination of the legislation itself makes it blatantly obvious that it will do nothing of the kind. So some elements of the public believe, for instance, that a new government bill will protect us all from organized crime. In fact, the kind of legislation being passed is used against "undesirables" of different sorts — political militants, immigrants, suspected "subversives," and, yes, gay people.

Nothing is simple. Nothing is clear-cut. Nothing is black and white.

We cannot expect to lead an election quite soon — in the spring, if not this fall. Canadian gays must be ready for it this time, in a federal election our main strategy must involve a public education campaign with a civil rights perspective. That means well-coordinated public actions across the country, clear and hard-hitting literature, extensive public grilling of the candidates. But we must also watch the federal NDP very closely, and see what comes out of their federal convention in Winnipeg this month. If the efforts of the NDP/Gay Caucus there play off, we might have a significant electoral force in an election campaign.

This is the kind of period in which quite good at that time. We must know how unreliable and changeable these people are. We must influence public opinion. And yes, we must also do our bit to undermine the Liberal's credibility wherever we can, to get more progressive government in Canada. A handful of seats could deprive the Liberals of their majority — and any move in that direction could go a long way towards making them less arrogant and a little more responsive to the demands of Canadian gays.

by Paul Trollope □

"surprised" by the existence of porn in the West; they must lead rather sheltered lives. Most of my acquaintances have not only heard of it; they've seen it (and liked it!).

Personally, I find it both foohardy and downright audacious to try to "shop inside" a gay bar while ignoring its dress code. I can assure Richard that if he tried the same play three times (on one occasion, I might add) he would be thrown out, which has a dress code, he'd be subjected to a lot more than verbal abuse. Apart from the issue of blue jeans, I might add that I encountered maître's at most GDR restaurants, a few of which are quite gay, but I've never seen doormen (persons in pink) gay or straight. In my experience, the GDR is GDRA to take to heart the old German adage, "Anderer Lander, andere Sitten," which translates roughly as: "When in Rome, do as the Romans do."

Jim Steakley
New York

Our omission

This is to bring to your attention some mistakes contained in the Montreal News Section of the June issue of TBP under "Quebec Conference Calls Convention."

The names of two Executive members are missing, as well as those of two members in charge of the permanent committees. These are Marc Leduc, Coordinator; Tom Green, Vice-President (Committee); Marc Gagné, in charge of the Educational Committee; and Raymond Carpenter, in charge of the Anti-Racism Committee.

For your information, the monthly newsletter of the Association will not be called *Gaieté*, but *Gaieté du Québec*. **Gaétan Landreville,**
Secretary, Association pour les Droits des Gais(e)s du Québec.

We apologize for the omissions and for an error which Gaétan Landreville was too gracious to mention: misspelling his name in the story. — The Collective

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No. 35 July/August, 1977

"The liberation of homosexuals can only be the work of homosexuals themselves."
— Kurt Hahn, 1921

Private goes public

by Barbara Freeman

An interview with Private Barbara Thorntower, the lesbian feminist whose ousting from the Canadian Army made cross-Canada headlines last month.

A fag-spotter's movie guide

by Thomas Waugh

As Soviet Russia's first great filmmaker, Sergei Eisenstein had to stay in the closet. But his gayness came out in striking erotic images in his films. So erotic, in fact, that a lot of footage was destroyed by US censors. And his pen sketches were labelled as "plain smut." We look at some of the mild bits that have survived.

Stratford

by Michael Lynch

The Toronto Star called this article on the boys and the bard a "potential bombshell." That's an example, argues Michael Lynch, of the sensationalism that distorts the gay Shakespeare. But some productions at Stratford have begun, at last, to bring the sweet swan out.

Letter from Paris

by Dennis Altman

"Gay Paree" it was, at least for one exciting week of gay politics and socializing. The renowned author of *Homosexual Oppression and Liberation* was there, and reports back on the movement scene in France and Italy.

Two days in Sodom

by Robert Martin

"Quebec is Canada's Italy or Greece." And Anglophone writers have found there what Forster found in Italy, what O.H. Lawrence sought in various exotic places: freedom from the constraints of the ordinary, and in some cases, "the other love."

In the News

Canada this month

Anita Bryant wins in Miami and the victory sparks massive protests; GATE Vancouver loses in the BC Court of Appeals; Ontario Human Rights Commissioner Bromley Armstrong embroiled in black/gay controversy, and twenty Toronto faggots zap the Clarke Institute of Psychiatry. These and more cross-Canada stories starting on page 1.

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• Cover photo by Gerald Hannan •
Herb Spiers (front) and John Manwaring, both of Toronto

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Microfilm and micro

Kitchener, Ontario to talk to the media about her expulsion from the Armed Forces (as reported in *TBP*, June, 1977).

Gloria was one of eight women expelled from the Canadian Forces.

Next month, after two of the women tried to get married, as in Barbara's case, the women were questioned by the Forces' Special Investigations Unit.

Gloria, who had been in the service almost eight years and wanted to make a career of it, has made a complaint to the Canadian Defense Staff in Ottawa but, as she told *The Body Politic*, she doesn't expect much to come of it.

Of the other seven women expelled, three had at least four years service, the others between one and three years.

The Body Politic also learned that four women have been similarly hassled on the military base at St. Jean, Quebec. One of the women has fifteen years service. None of them has yet been expelled.

Rights act adopted gays still left out

The final chapter has now been written in the Canadian Human Rights Act (first Edition). On June 2nd, the Act received unanimous approval from the House of Commons and it was expected to clear the Senate and receive royal assent by the end of June.

Third reading in the House took only a few hours and the legislation cleared the committee stage. It was in committee that an amendment to add sexual orientation was defeated by the Liberal majority (see *TBP*, June, 1977).

Now sexual orientation can only be added by a new bill amending the Act. It is unlikely that there will be any amendments at all for at least several years.

Although the vote in the House was unanimous, some MP's felt the Act didn't go far enough.

New Democratic Party justice critic Stuart Leggett, who feels fear of public reaction led to government's reluctance to include sexual orientation in the original House bill, wished we could say that the Minister (Ron Bastard) had the courage to protect the unpopular under this legislation...

Tony MP Gordon Fairweather, whose amendment to add sexual orientation was defeated, has now introduced a bill on the national security angle. "I believe very sincerely that it is by being open about orientation that the activities of blackmailers and others who play upon the propensities of people in society are brought to an end. The longer people have to keep their sexual propensities hidden, the more they are preyed upon by blackmailers."

To protest the exclusion of sexual orientation from the Act, the National Gay Rights Coalition is planning a large demonstration in Saskatoon during the 5th National Gay Conference, June 29 to July 3, 1977. □

The following exchange between

Justice Minister Ron Bastard, and Liberal MP Summa Holt comes from Hansard, the official record of debate. A discussion of amendments to the Canadian Human Rights Act

Mrs. Holt: Now that we have given men equality in this bill, does this mean that every bill you write from now on is going to deal with individuals as he or she or he or her? They?

Mr. Bastard: Lawyers and judges a long time ago decided that men were women and women were men...

Mrs. Holt: Then we spoke for gay rights.

Both Bastard and Holt voted against an amendment to include sexual orientation in the Act.

New Zealand

Anti-discrimination bill may include gays

Gay liberation groups throughout New Zealand have been pressing for sexual orientation to be included in an anti-discrimination bill at present before the House of Representatives. As it is currently written, the bill bans

discrimination on the grounds of race, sex, marital status, religion and ethical belief. It also establishes a human rights commission with power to hear evidence in cases of violations of the act and to order compliance under penalty of a heavy fine.

Fourteen gay groups made written submissions to the Select Committee studying the bill. Most of them have also provided evidence during the Committee's hearings in Wellington, Auckland and Christchurch. Committee members showed considerable interest in the recommendations which emphasized the need for protection of gay men, placing them on the same level of protection of goods and services. They also asked the Victoria University of Wellington Gay Liberation group (VUWGL) to provide further evidence so that they could defend the inclusion of a sexual orientation clause to their more conservative colleagues.

The group concentrated most of its submission on employment, and stressing that much of the discrimination in agianst gays is based on false beliefs: that gays are child molesters, that they are more likely than straight to attempt to seduce co-workers, and that they pose greater risks. Detailed evidence was presented to refute these beliefs, as well as examples of anti-gay prejudices and similar legislation to counteract it which has been adopted in the United States.

The group has also made it plain that gays will not accept circumstances which accept half-measures in employment. Members of the Committee had suggested that they might have to make "exceptions" in the employment clause affecting gays in some of the most vulnerable occupations: teachers, social workers, members of the police and armed forces, among others. The group has come out in support of such exceptions would reinforce the belief that there are valid reasons for refusing to employ gays in positions of authority and responsibility, making it easier to discriminate against gays. VUWGL adopted an "all or nothing" policy.

At present, the group is still considering the evidence before it and will not report back to the House for some weeks yet. Although gay liberation groups are optimistic that the Committee will include the sexual orientation clause, it is unlikely that the House will accept the recommendation. In any case, it appears that the bill will probably not become law because of legislative difficulties.

Even more than it is supposed to protect, it has severely criticised it. Whatever the outcome, gays are unlikely to be offered any more protection than they have at present.

by Linda Taylor □

Edmonton

VD clinic set up

A special VD clinic for Edmonton's gay population has been opened by the provincial government's social services department. The clinic was set up with the cooperation of the local gay community on the assumption that gay men would be more likely to attend a clinic specially designed for them.

It was further hoped that a special gay clinic would help to combat the spread of venereal diseases, particularly syphilis, in the gay male population. Dr. Jack Brown, director of the social services department's social hygiene programme, stated that homosexuals accounted for over half of the 66 per cent rise in cases of infectious syphilis in Alberta in 1976.

The clinic has been open for 3 months now. However, since it is open on a once-month basis, it has only treated 15 man so far. Guy VD clinics have operated quite successfully in several American cities, and Toronto's Hassle Free Clinic has held a blood testing clinic at the Club baths for one year.

Those wishing to use the services of the clinic can contact Gay Alliance Towards Equality, Edmonton, at 424-8361 for the time and location of the clinic.

by Robert Trow □

Montreal

Québécois rally to Damien defence

John Damien, the racing steward fired by the Ontario Racing Commission (ORC) because he is gay, spoke to over 100 people at two meetings in Montreal this May. Over \$200 was contributed to his defense fund.

It was the first time Damien had spoken in Montreal since he was fired over two years ago, and launched a publicity campaign to win his reinstatement.

May 25, Damien addressed a meeting in French to a group of 40 people which collected \$100. The public forum, at which Damien told the story of his legal battle against the ORC and the Ontario Human Rights Commission, was sponsored by the Association pour les Droits des Gai(e)s du Québec (ADGQ).

The meeting at the Montréal Star, which has traditionally attempted to ignore gay liberation activities, carried a positive report on page three.

"What happened to John Damien could happen to any gay person in Quebec," stated Ron Dayman, the coordinator of ADGQ's civil rights committee. A press release announced the meeting.

"He or she could be fired without any reason since the terms 'sexual orientation' are not yet included in the Quebec Human Rights Charter. Job security does not exist for gays," he explained.

A second meeting, held in English on May 27 was sponsored by Drop-In Gay. Over 100 people attended and donated \$110 to the Committee to Defend John Damien.

Organizers of the two meetings were pleased with the enthusiastic response. Damien received from the Montreal gay community.

by Stuart Russell □

Gay handbook gets grant

Gene Prince, Quebec gay writer and former literary critic for Gay Montreal, has been awarded a \$7000 Canada Arts Council grant under the "Explorations" program. The grant will be used to prepare a handbook on gay liberation and gay groups in Canada and Quebec.

Part of Prince's research for the ten-month project includes a trip across the country, gathering information in major centres.

It is believed that it is the first grant awarded under this program for a gay project. The Canadian Gay Archives applied for an "Explorations" grant several years ago but was refused.

Vancouver



In a rally organized by the Gay Alliance Toward Equality, a high-spirited crowd of 125 gays, including about 50 lesbians, marched in the square outside Vancouver's Georgia Street Post Office. The rally was organized by the Gay Alliance Toward Equality, a coalition of gay men and a representative of the Association pour les Droits des Gai(e)s du Québec. A lesbian singer provided entertainment for the rally. Letters of support came from, among others, the Vancouver local of the Canadian Union of Postal Workers, Vancouver NDP MLA Rosemary Brown and a San Francisco gay group. Coverage of the demonstration was carried nationally on the CBC news to illustrate a story about the BC Court of Appeal's recent decision against GATE in the Vancouver Sun case.

Prince has been an activist in the Front de Libération Homosexuelle (FLH) in 1971, and more recently in the Comité Homosexuel Anti-Répression (CHAR), now the Association pour les Droits des Gai(e)s du Québec (ADGQ).

by Stuart Russell □

Murderer claims sexual assault, expects acquittal

Another gay man is dead following a scenario which is becoming all too familiar across the country these days.

François Couture, 51, was murdered in his home in Montreal on February 12.

On April 25, Roger Chamberland, 20, was found criminally responsible for the death of Couture before a coroner's inquiry, which received extensive press coverage. There is, however, no doubt that Chamberland's killer was attempting to cover up the true circumstances of his death.

Couture allegedly had a knife with a crotch with the other.

*According to the April 26 *Montreal-Matin*, Chamberland testified as follows: "I removed the knife and hit him several times. He shoved me and I went flying back. I saw a sawed-off shotgun and grabbed it, then he raised the knife to my throat while he said that he was going to kill me and struck him."*

Although the victim apparently collapsed after a second blow, Chamberland continued to strike him. Couture's body was found the next day. He was the 19th murder victim in the year in the Montreal urban community.

by Stuart Russell □



Armstrong

continued from page 1

publisher Armstrong said he had been out of town and "had no advance knowledge" of the article in question or of the Editor's subsequent comments on it.

Armstrong said he was "distressed to learn that the May 26 issue contained an article which referred to homosexuals by a derogatory epithet." He added that he "had no objection to the article" and had received their assurance that "the pages of *The Islander* will, in future, be free of such epithets."

But Armstrong did not repudiate his editor's subsequent comments. "I strongly believe in the right of the publisher if I did not, and I will not, limit free expression of opinion in the pages of *The Islander*," Armstrong's statement was published as an editorial by Townshend entitled "Back to Sodom."

George Hislop, Armstrong's staff writer, told *Body Politic*: "The Islander's staff are free to print whatever abusive rubbish they see fit, as long as they don't use derogatory epithets while they're at it. As the publisher, however, he remains morally and legally responsible for every single word it appears."

The dispute took off during the first week of June as public figures and newspapers began to lend their support to gays. After a report of the dispute appeared in *The Globe and Mail*, Liberal Margaret Campbell and New Democrat Lucy Mairson, who were running at the time for St. George in the Ontario provincial election, demanded Armstrong's resignation.

The Windsor Star entered the fight with a strongly worded editorial condemning Armstrong. Write editorial writer Robert Chamberlain: "Ontario Human Rights Commissioners should not be allowed to remain in their posts. They should ensure it by unceremoniously booting him out."

In an editorial titled "Our view" the editors of *Contrast*, a Toronto black community weekly, in competition with *The Islander*, wrote: "If the members of the Ontario Human Rights Commission seem almost irresponsible for Mr. Armstrong not to apologize...

The Islander also received some support. The Toronto Sun editorialized: "Errrol Townshend, editorial director of *The Islander*, shows guts by sticking to his guns on what homosexuality is not 'normal' behaviour, and that a lot of liberal nonsense is being spouted out that he won't apologize to the 'gays' for the article."

So far the Ontario Human Rights Commission has stayed out of the dispute. OHRC Commissioner Harald Attneave, however, has asked what the Commission thinks about it.

When asked whether the Commission has discussed the matter, Attneave replied that the Commission hasn't met since the dispute began.

When asked whether the Commission would next meet, Information Officer Armstrong said, "Sometime in July."

When asked when the next meeting would take place, he replied: "That will be decided some time in June." Asked when in June a decision would be made on the date of the July meeting, he said, "Sometime toward the end of June."

Information Officer Attneave responded by advising "If you write a letter, you're bound to receive a reply."

"Even 'nally" seems to be the operative word. Gay Alliance president Mossop sent a letter to Commission chairman Thomas Symons on May 31. As of June 21, no reply had been received.

by Ken Popert

Your turn!

Dr. Thomas Symons is the chairman of the OHRC. Winkler is calling for Bromley Armstrong's resignation.

Dr. Thomas Symons
Ontario Human Rights Commission
400 University Avenue
Toronto, Ontario M7A 1T7

Quebec

Teachers' union supports gay rights

The 90,000-member Centrale de l'Enseignement du Québec (CEQ), Quebec Teachers' Federation, has called for the adoption of "sexual orientation" in the Quebec Human Rights Charter.

In a letter to the Association pour les Droits des Gai(e)s du Québec (ADGQ), CEO Political Action Director Gilbert Plante wrote: "At its April 29 meeting the CEQ National Office adopted the following resolution:

"The National Office goes on record supporting the Association (ADGQ) in its demands to include the term 'sexual orientation' in the Quebec Charter and the Canadian Charter of Rights and Freedoms. Our three largest trade union federations in Quebec thus adds its name to a growing list of groups — including the prestigious Ligue des Droits de l'Homme — demanding an amendment to the Charter to provide legal protection for Quebec's gay minority. The魁北克教师联合会也支持魁北克人权宪章的修正案。

However, while the Parti Québécois government has already introduced legislation to protect the rights of handicapped people, eight months after coming to power it has given no indication that it intends to amend the Charter to provide legal protection against Quebec's second largest minority.

For example, Justice Minister Marc-André Bédard has so far failed to even acknowledge receipt of a letter ADGQ sent him in January on the sexual orientation issue. (In February, Bédard asked the federal government to close its doors for a two-month period.)

ADGQ announced that it will continue its public campaign to gather further support for its demand to amend the Charter. It will soon present a brief arguing its case to the Human Rights Commission.

by Stuart Russell □

Trois Rivières

Symposium first stop for new group

Over 100 persons attended a two-day symposium on homosexuality in Trois-Rivières, June 4 to 5.

Entitled "Among Others" ("Parmi Autres"), the gathering was organized by the Service d'Entrée Homophile de Québec (SEHQ). It brought together gay men and women from Quebec City, Montreal and Trois-Rivières.

Speakers at the symposium included a pro-gay lawyer, a psychologist, a psychoanalyst, a chaplain and a nun. Denise Guyette, president of SEHQ, addressed the meeting as well.

At the Saturday night plenary the Vice-President of the Association pour les Droits des Gai(e)s du Québec (ADGQ), Michel Attal, told the John Daniel case and the upcoming national gay convention in Quebec.

Although no gay group exists yet in Trois-Rivières, it is hoped that the symposium will inspire gay men and lesbians in that city to organize.

by Stuart Russell □

Toronto

Call boys' boss to be deported

Douglas Rearick, a 31-year old American who operated a call boy service in Toronto using the name "Blue," has been ordered deported by Immigration officials.

According to a report in the Toronto Sun, the reason for Rearick's deportation was possession of marijuana and apparently had nothing directly to do with his being a gay man.

Rearick was known to Toronto police in connection with other gay activities. His lawyer claims they also knew of the services he offered as "Blue," but police deny this. They have not, however, laid

any charges since none of the teen-aged boys involved have made official complaints to them about "Blue."

Rearick appears to have operated a service that was, unlike others reported still operating, free of drug abuse and coercion or violence. Clients were mostly older closeted gays.

The Body Politic is continuing to investigate the story.

by Clarence Barnes □

Fighting Varsity blues

Starting in the fall semester, a coalition of Gay students at the University of Toronto Representatives of several Toronto Gay groups (Gay Alliance, Town Equal, Metropolitan Community Church, Toronto Area Gays and Gay Youth Toronto) met on April 20 to establish the basis for such a drop-in. In the beginning, it will be open to anyone who wants to drop in for a relaxed setting for Gays to meet with each other and with members of the organized Gay community.

The student-administered Sex Educational Counselling Service is co-operating with the Gay organizations in this new venture. The first meeting of the Gay group invited to have a meeting following the representatives, but it is hoped that the organizing and launching meeting, to be held after Labour Day, will broaden the base of support for the project. At that time a structure for the drop-in will be developed and volunteers from the participating organizations will be assigned to staff the drop-in.

by Michael Riordan □

Vancouver

Gay drinking studied

"Alcohol abuse in the gay community" is the topic of a summer research project for SEARCH, a Vancouver gay court-sealing and research group. The project received a grant of \$5,450 from the Non-Medical Use of Drugs Directorate.

The project is designed to estimate the need for gay alcohol services specifically for gay men and to prepare the ground for any attempt to get such services. "So little work has been done on the problem of gay alcohol abuse in Vancouver," says Herb Morton of the project staff, "and the needs are so great."

by David Moles □

London

London gays get organized

Gay activists in London are getting together. Now We've Got GALL, the first newsletter of the Gay Activist League of London appeared in early June and the new organization hopes to be a focus for gay liberation work in London.

The formation of GALL follows what local gays are calling the degeneration of the previously active Gay Liberation Front (GLF) from a centre for the gay community to a gay bar which, in the words of a HALO executive member, "is finally starting to run like a business."

Disatisfaction with GLF reached a head at the end of April when the executive decided to restrict its licensed dances to members. A late-night attempt to recruit GLF members to a march, ending with two-by-four attacks that failed rather dismal and resulted in their arrest, is cited by the HALO executive as evidence that "security" is threatened by the open door policy.

Apparently most HALO members were convinced and the executive decision was not widely challenged. Local activists, however, are not so sure. They point out that the "members only" idea came up before and that the two-by-four incident only reinforced a retreat from the effort to build a gay community and a gay political movement in London.

GALL can be reached at PO Box 4744, Station C, London, and by phone at (519) 673-4647 or 433-4209.

The Gay Activist League of London has also been formed to provide social alternatives for gay women. It holds regular meetings and dances and can be reached at 661 Culverin Ave, London.

by Patrick Ferris □

St John's

Newfoundland gays take to the air

Negotiations are currently underway for two radio talk shows in St. John's. Newfoundland members, Larry McCarthy and Sheila Robinson, to appear on a local radio talk show, CJOH Hotline. This is the first time local gay people will have aired their opinion on this talk show, although on two previous occasions the program has been devoted to a discussion of homophobia.

CHAN has decided on a strategy of "going public" to increase awareness of gay issues in the community.

At the last CHAN meeting, the executive approved the draft of a letter to a Miami radio station, WPLG-TV, to protest for equality and condemning that station's treatment of Anita Bryant and her supporters.

Attempts by CHAN members to contact the eight lesbians stationed at CFB Argentia who were dismissed from the Armed Forces have failed. The lesbianism of the women was exposed when two of them sought permission to be married. The women have since left the base. The Forces have not responded to CHAN enquiries about the matter.

by Wish Leonard □

France

CP trails in left support for gay rights

Gay activists in France have been disappointed by the lack of support by the French Communist Party's International workshop on homosexuality. The committee, established last fall (see TBP Dec/Jan 76/77) has met only once thus far. Apart from the establishment of this committee, the party has been silent on the question of gay rights.

The two other parties of the United Left (a coalition of the major left parties in France), the Socialist party and the Movement of Left Radicals, are more responsive to gay issues. At this point, discussions are under way between the three parties to develop a common programme. The vice-president of the Movement of Left Radicals has assured representatives of the gay community that he will raise the issue of gay rights when he attends these discussions.

by Claude Courtoive □

Public education group gets first straight press ad

For the first time a French newspaper has accepted an advertisement for the Paris-based Homosexual Information and Documentation Centre (HIDC). The ad, which appeared in *Le Monde*, a Paris daily and one of the country's major newspapers, publicized the information services supplied by ALEPH to the general public.

ALEPH is attempting to collect and disseminate information on the situation of gay people throughout France. By using this documentation centre as an educational tool, ALEPH hopes to fight anti-gay attitudes and to encourage objective and more enlightened examinations of homosexuality and gay issues in France. As part of the documentation of gay oppression in France, ALEPH has, for example, collected historical data on sodomy trials in France dating to the 14th century.

In response to the recent Anita Bryant campaign in the USA, ALEPH has adopted a strategy of public education on homosexuality similar to that which the National Gay Task Force is launching in the United States. ALEPH spokesperson, Claude Courtoive commented, "In France we must significantly alter public opinion by properly informing those organizations and institutions that form public opinion, the press and professional organizations for instance."

Body Politic □

We have rejected militant public actions as a strategy."

Those wishing information from the ALP/H files can contact the centre at 71 rue de Bagnolet, F-75020, Paris, France.

by David Gibson

Ottawa

Gay TV series starts on cable

It's been a year since viewers were shocked to see an entire half-hour program produced by gay people primarily for gay people, they didn't know it. In fact, the reaction to the program, shown on local community cablevision channels, has been entirely positive.

As a result, the program will become a monthly feature on the channel.

"Out of the Closets," produced by Gays of Ottawa (GO), with assistance from Lesbians of Ottawa Now, was shown June 2nd by both of Ottawa's cablevision companies.

The program included news, community events, a book review and an interview with a local lawyer about laws that particularly affect gay people.

"Out of the Closets" was entirely in English. However, GO will produce a 15-minute program in French this fall for the same community channel, in addition to its 30-minute English hours.

The TV shows are the result of an approach by GO to the two cablevision companies, Ottawa Cablevision Ltd. and Skyline Cablevision Ltd. The programming departments of both companies were asked to submit their own gay series, but management was a bit nervous about public reaction. Only after GO agreed to pre-tape the show and submit it for approval, did it get on the air.

And only after the feedback drifted in, did it posit, did the companies agree to the full series.

A small, but limited tour of the gay community showed tried to appeal to the straight audience as well, since it was expected that straights would make up the majority of the viewers, and will until news of the serial spreads among gay people and a regular time slot is established.

"The reaction of the gay community has been excellent even though we only had a few days to publicize the program," said GO President David Gammie. "We are hoping that the series will become a major channel of communication between GO and the larger gay community." □

Manitoba

First conference forms provincial coalition of gays

By whatever measures you choose to judge these things, this was an Event. The Manitoba Gay Conference held in Winnipeg on May 7, was both a "first" and a "big."

It was the first time Manitoba had seen a conference of this scope, incorporating and representing all the gays across the province. And the 90 men and women who belong to the 10 gay groups present at the conference made this meeting even bigger than the national gay conference hosted by the city's gays in 1974.

During the business meeting, the conference delegates in short order made a milestone decision for the gay movement in Manitoba. They agreed to form the Manitoba Gay Coalition (MGC) whose members, for the time being, will be the 10 groups present at the conference.

This decision gives Manitoba a provincial organization similar to the Coalition for Gay Rights in Ontario (CGRO) and solidifies a broad range of groups with similar interests into a solid front prepared to work for gay liberation on a provincial level.

The MGC has decided that each group appointed one person from their ranks to represent them in the coalition. No dual was allowed to gather and the MGC was immediately put to work preparing

proposals for the coalition to present at the National Gay Rights Conference in San Francisco at the beginning of July.

In addition, the coalition was ordered to establish a planning committee which will eventually sell a gay magazine in the city centre in Winnipeg.

Many policy questions still remain unanswered. Unlike its Ontario counterpart, it doesn't have a program as yet, nor does it have highly articulated political views. But these will develop as the coalition begins to grow and focus its energies on bringing together men and women attending the conference expressed a strong desire for unity and sharing, the crucial bedrock of any coalition.

The bulk of the conference was devoted to education and sharing of knowledge on gay issues.

During the course of the first night of the 10 groups made a presentation outlining its activities and objectives, then responded to questions from the audience.

The 10 groups were Gays for Equality, Thompson Gay Group, Gay Friends Brandon, GFE Consulting Unit, Gay Men's Discussion Group, Dignity, Winnipeg Gay Youth, Winnipeg Lesbian Society, Council on Homosexuality and Religion, and After Stonewall.

As apparent from these names, these groups represent a variety of services to gay men and women in Manitoba.

After Stonewall, established last fall, is a journal which "aims at providing a special focus on gay liberation across the prairie region," said Bill Fields. He and five other guys run the paper on a collective basis. "It's a very interesting combination of talent and money and will fill the gap left when Gay West folded."

Chris Vogel, speaking for the closest of Manitoba gay organizations, Gays for Equality, expressed great pleasure at seeing so many groups with their individualized and specialized foci at the conference.

"GFE is no longer trying to do all things because of the time it takes to do them up," GFE has been a trailblazer, he said, because it established precedents such as rights to public advertising, publicity about gay rights and so on. Thanks to the development of various community groups, GFE has shifted its focus on political reform and distribution of literature."

But there's always a need for more. Dick Smith, from the Gay Men's Discussion Groups, and Heather Gibson, from the Winnipeg Lesbian Society, unveiled their proposals for a new group. They sought a group of gay health care providers attending the conference for the formation of a caucus which would organize and educate the staff of hospitals and related institutions as to the specific needs of their gay patients.

This announcement drew the attention of the *Winnipeg Tribune*, particularly Gabe Sorensen, who said hospital staffs should be aware that the group is not allowing only family members to visit critically ill patients can separate gay patients from their lovers at a time when the lover's presence is of vital importance.

by Walter Davis □

New groups popping up all over

Despite Manitoba's relatively small population, its gay men and women have been organizing at a great rate over the past few years. New groups keep popping up everywhere and are a good barometer of the health and growing strength of the gay movement in this province.

One of the remarkable features of the first Manitoba Gay Conference was that most of the 10 groups attending have been formed within the last year.

Two of the newer groups which sent delegates to the conference were recently formed in Brandon and Thompson.

Each of these smaller cities presents its own particular problems for the gay people living there — problems which often tend to go unnoticed by big city gays.

As a woman from Brandon put it, "this conference makes us very proud to be gay and it's hard to be proud in a city like Brandon."

Thompson, with a population of 22,000, relies on the mining industry and

is known as a "company town." Consequently there are many men and very few women.

Despite myths about heavy concentrations of men, "Thompson's attitudes are definitely heterosexual," said the city's director of recreation, single men and I had to build relationships with other men, especially married men."

Notwithstanding, gays of Thompson have got together for mutual support and discussion. They also plan to rely on other gay groups, such as those in Winnipeg and Brandon.

Brandon, somewhat larger than Thompson, is an agricultural city with a bit of industry and a small university. The small group here has had the support of straight in breaking the feeling of "small town alienation." When four gay women came to town to protest against the protests against the anti-gay articles of the CBC, 40 Brandonites signed the petition.

Come September, the Brandon group plans to establish a phone line for the city's gays.

by Walter Davis □

Conference honors Bill Lewis

For co-ordinator Bill Lewis, the first Manitoba Gay Conference was the culmination of a long career as a gay activist and author.

As president of Brandon, this event which organized Manitoba's gay on a provincial level was also his own personal song. Lewis will be leaving the country to continue his academic studies in the United States.

The importance of his contribution to the conference's success cannot be overstated. His leadership was not lost on the attendees at the conference. In a special presentation, Sue White of the Winnipeg Lesbian Society presented Lewis with an award on behalf of all gay people in Manitoba.

She said the gift was in recognition of Lewis' untiring efforts to further gay liberation. She also noted that a number of Gays for Equality, especially the gay men's discussion group, promoter of the province's John Damien Campaign, and the many other activities to which he gave his time, energy, and money.

The members of the conference gave Lewis a standing ovation.

by Walter Davis □

United States

Gay groups aid fire victims, help inspect other baths

At least nine men died and twelve others were injured in a fire that destroyed the Everard Baths in New York in the early hours of May 11.

Famous for at least 20 years as a gay steam bath, the building was built as a Turkish bath for the well-to-do about 1890. The bath was run-down and seen by many gays as a firetrap. Cosmetic changes made after a 1972 fire did little to change the situation. A sprinkler system had been installed recently but

was not yet connected to the water supply.

The fire started in one of the cubicles where patrons thought they had extinguished a blaze about an hour earlier. It presumably smoldered away and roared up to engulf the place with smoke and flame.

Survivors among the estimated 80 to 100 occupants said the electricity failed, plunging the building into complete darkness. "Even the emergency exit lights were out," noted one patron.

"I'm glad to be alive," said one man of liberty in New York City and most of that is to hang out in sleazy spots of low places that are substandard," said another survivor. "At a straight health spa you'd never have to room partitioned away up the walls in the line could spread."

Gay organizations in the city were quick to come to the aid of the fire victims. Members of the Metropolitan Community Church of New York took an early lead in the effort to raise funds and donate money to the injured. Part of the hospital fund of those still in the hospital will be paid for through the funds collected in the community.

Reverend Gil Lincoln of the MCC spent the day following the fire at the hospital where the dead and injured were taken and blood was being donated. According to Lincoln, "One man had the heartbreaking task of identifying the charred body of his lover of six years from the ring he had given him."

Since the fire, various New York gay groups have agreed to co-operate with the Fire Commissioner's Office in making a joint inspection of other steam baths, not to harass them as gay establishments but to enforce proper fire regulations.

by Clarence Barnes □



C.A. Tripp

Tripp tromps "Women's libbers," gay press

Dr. C.A. Tripp, author of *The Homosexual Matrix*, said in a recent interview with Gay News that he omitted gay liberation from his book because he wanted to write about homosexuality "because I don't know enough about the gay movement to write on it" and because he wanted to tell of many behind-the-scene incidents in US politics "that have nothing to do with gay lib."

His book has been widely criticized for many reasons, including the omission of the gay movement from the book, except for several slighting references.

"The lib issue," Tripp told interviewer Keith Howes, "has been worked to death. It's always preaching to the converted."

Dr. Tripp, who is a practicing psychologist and psychotherapist, though he often bills himself as a sex researcher, did not offer to explain how gay liberation has spread so widely in the past ten years if it is only "speaking to the converted."

Volunteering his opinions about the women's movement, Dr. Tripp said that "women's libbers are entirely too dogmatic." "You have to be extremely careful when you're listening to women's libbers," he said, "because they lie to you all over again."

The Homosexual Matrix has also been widely criticized as a book which slighted women. In the same interview, the psychologist was said to be "amazed" by such charges. Further-



more, as Howes put it, "he seems genuinely hurt that the book has caused some gay people."

"I come along and write something that's entirely positive, which doesn't have one negative word in it about homosexuality," Tripp protested, "and the Gay press are embarrassed to be for it. Absolutely embarrassed."

Applying for a newspaper or has yet to learn that what's positive for a psychologist and what's positive for a gay liberationist aren't necessarily the same thing at all.

by Michael Mole □

Bored-again gays?

The anti-gay crusade of conservative fundamentalists is not limited to orange juice queens wielding Leviticus. Perhaps the most devout Christians and followers are the "bored-again gays" from the bondage of homosexuality."

The latest ex-gay drumming up audiences in the US is William Preussing, coordinator of the King's Ministries, an organisation of gays "saved" from their sexual orientation. News reports suggest that Mr. Preussing has been working as a gay sex prostitute. He was, he says, engaged in gay activity merely as a means of survival. Prompted at last by "misgivings of conscience" and persuaded that "the practice of homosexuality is sin," he is now making it his business to aid churches in their ministering to the gay community.

from Gay Community News □

Gay magazine outside the by-laws

The Catholic Press Association (CPA) is not going to help gay Catholics in their continuing fight for acceptance in their church.

Dignity, the gay Catholic organisation, began publishing *Insight*, a quarterly magazine, last October. *Insight* is directed to gay Catholics who want to "explore issues understandable." The first issue on "Coming Out" sold out almost as soon as it came off the press. "We get letters from Catholics who have left the Church, or are very different about their faith, all in the vein of 'This magazine should be available to everyone,'" said Edna Prucha, the editor. "Unfortunately three or four years ago such a publication was not possible because Catholics were really not talking openly about sexuality, much less homosexuality."

Despite the magazine's success the CPA has refused to accept *Insight* as a member of its Association. "The publication," they claim, "does not meet the membership requirements as set forth in the constitution and by-laws."

"When we applied for membership no mention was made of 'constitution' or 'by-laws,'" says Gabriel Lanci, *Insight*'s managing editor.

A request to the CPA to make clear its specific objections to the magazine's content has not been answered.

by David Mole □

Sex-ed comes out

The San Francisco school board voted unanimously to include a "gay lifestyle study" in its comprehensive sex education curriculum. An advisory board is to review and recommend changes in the existing program. The new course aims at "eliminating stereotypes and name-calling in schools," according to a board member.

North American gay organisations, including Gay and Lesbian groups in Ontario, are fighting for minimal "an unbiased presentation" of gay sexuality in local school curricula. In general what prevails is either a grim silence or a grossly distorted view based usually on medical-psychiatric models, almost never on encounters with actual gay people. If gay relationships do exist, they're usually optional, and nervous teachers won't touch them.

San Francisco has set a valuable precedent, particularly with its emphasis on both "lifestyles" and homophobia. School Board Superintendent Robert Aloito: "You can teach about religion

Toronto



Photo: David Mole

Hundreds of well-wishers turned up at the CHAT Centre in Toronto on June 3 to help celebrate George Hipsch's little birthday. George has been a popular figure in the homophile community since its earliest days, and has been president of CHAT since that organization was founded. There was cake, of course, champagne, and lots of cards and presents from George's many friends and acquaintances and tricks! The Body Politic joins with many others in the gay community in wishing George at least 92 more birthdays, we mean.

without advocating a particular religion, you can teach about political parties without advocating a particular political party. It [the course] will follow the same framework."

In this city, whose gay population is officially estimated at one-in-seven, the Gay Teachers' Alliance is pressing for gay sex education to begin in elementary schools.

by Michael Riordon □

Kingston

Gays not to be condoned in Kingston schools

School principals in Kingston have been instructed to "take action against" allowing a professed homosexual from discussing homosexuality with students during class time. Issuing this order after a 12-to-4 vote, the Frontenac Board of Education caved in a pressure from local parents.

Hornfied had two men and two women from the Queen's Homophile Association visited a Loyalist Collegiate high class last March to talk about being gay, anti-gay forces in the city organized two petitions to the Board.

The petitions cited a remarkable section of the Ontario Education Act that requires every teacher to "convey by precept and example respect for religion and the principles of Judeo-Christian morality and the highest regard for truth, justice, loyalty, love of country, benevolence, sobriety, industry, frugality, purity, temperance and other virtues."

John Hornfied, who introduced the motion, said if the Board permits "these people" to speak in schools, it's "condoning their practice."

This edit of the Board's response to a motion of its student trustee committee urging it to endorse the action of the teacher who invited the gays and to the generally positive response of the students.

Kingston gays are circulating a counter petition and plan to present it to the Board. They are also hoping to mobilize the Coalition for Gay Rights in Ontario (CGRO) to fight the decision when it meets next September.

by David Mole □

Ontario

Student Federation condemns Basford

At its annual meeting held June 13, in Sudbury, the Ontario Federation of Students (OFS/FE) unanimously voted to deplore Justice Minister Ron Basford's refusal to include sexual orientation as a prohibited ground for discrimination in the new Canadian Human Rights Act.

In its resolution the Federation was acting on the solid position it adopted several months earlier at its winter conference. At that meeting, held in March in Sudbury, OFS/FE took a wide-ranging position in favour of the gay lifestyle as "a positive and healthy form of human sexual behaviour." The entire 13-point programme of the Coalition for Gay Rights in Ontario (CGR) is:

OFS/FE has communicated its position on Basford's actions to the Minister, and is awaiting his response.

At the Hamilton conference, OFS/FE also approved the establishment of a national office as the initiative of the newly-formed Women's Caucus of the conference. This was seen as an important departure for the Federation, as it is the first time it has set up a specific body to monitor women's concerns, and make appropriate recommendations to the executive.

Individual participants at the conference endorsed the ways in which gay students are discriminated against in areas such as student financial aid and campus housing, and quizzed candidates for election to the federation's executive on their positions on these and other issues of importance to gay students.

One speaker also made the point that although a gay caucus within OFS/FE was probably a long way off, it was important that one be established, and that heterosexist consciousness within the federation be combated.

OFS/FE represents over 150,000 post-secondary students in Ontario, and is an active lobbying group for student concerns in Ontario.

by Paul Trollope □

National

Body Politic refused Canada Council grant

An application made on June 7 by *The Body Politic* for financial assistance has been refused by the Canada Council on the apparent grounds that informative stories cannot be produced by creative writers.

In a June 15 letter, André Renaud of the Council's Writing and Publication Section answered the application by stating that "Our programme of assistance to periodicals is meant for journals directly concerned with arts and literature in the classical sense." The board noted that your stories are related to dance, music and books, but since our goal is to help creative writers and these articles bring information, they are therefore ineligible.

The Canada Council Writing and Publication Section has previously assisted such periodicals as *Cinema Canada*, *Motion*, *Take One*, *Books in Canada*, and *This Magazine*. Presumably, all publish non-information. Creatively,

by Rick Babot □

Customs rules no on Men Loving Men

Canada Customs has decided that gay men are not entitled to a tax deduction if Men is not allowed into the country.

Deputy Revenue Minister J.P. Connell informed *The Body Politic* of the decision in a June 15 letter responding to an earlier appeal of a ruling which had stopped the book at the border. Connell stated that "a review of this book indicates that it has been correctly classified as a book on conduct, and, therefore, its importation is prohibited."

In an earlier ruling, Customs decided not to ban *Loving Men*, a similar manual for gay men. Equally explicit guides for heterosexuals have long been allowed into the country.

The June 15 letter indicates that copies of *Men Loving Men* which have been imported should not be returned to the sender but must be forwarded to the Postmaster General for ultimate disposal." The Post Office clarified the meaning of this by phone: the books will be sent to Ottawa to be burned.

by Rick Babot □

Toronto

Globe nays ad that quotes the Globe

The Toronto *Globe and Mail* has refused to carry an advertisement that would raise money for the John Damelin defense fund. The ad included previous editorial copy from the *Globe* itself concerning Damelin's dismissal from the Ontario Racing Commission in 1975 because of his homosexuality.

The ad was to be placed in the paper by writer John Hofssess, who has undertaken an ad campaign to solicit contributions to the Committee to Defend John Damelin.

An advertising manager at the newspaper contended that the reasons for Damelin's firing are currently in dispute before the courts, and thus no ad is acceptable which refers to the reasons for the firing. Only an ad which asked support for Damelin without giving any reasons for such support would be acceptable to the *Globe*, according to Hofssess.

The *Globe*'s interpretation of the case is inaccurate, according to Damelin's lawyer, Paul Jewell. Jewell has begun negotiations with the paper about the ad.

Coverage of the Damelin case by the non-pay press has been notoriously poor since the Ontario Racing Commission invented a number of newspapers with loose ties after they carried Hofssess's *Weekend Magazine* story about Damelin in 1978.

But a number of Canadian magazines, Hofssess said, have recently agreed to run ads similar to the one the *Globe* has refused, free of charge.

The current issue of *Saturday Night* includes ten lines of free classified advertising on behalf of the *Quebec*.

Body Politic □

Ontario

News analysis

Gays gain despite Tory triumph

For most people Ontario's \$20-million election changed almost nothing; the 34-year-in-power Progressive Conservative party retains its majority status under Premier Mike Harris. The New Democratic Party lost five seats and its leader Stephen Lewis has announced his resignation. The Liberal party led by psychiatrist Stuart Smith takes over as official opposition.

Gay voters were represented on the Coalition for Gay Rights in Ontario's campaign to defeat the Tory government for its consistent hostility to gay rights. On the three-way fight in Toronto's St. George riding with its estimated 16,000 gay voters, the Coalition put up 15 candidates of two openly gay candidates.

Thérèse Faubert, a lesbian, ran as an Independent representing the League for Socialist Action against William Davis in his home riding of Brampton. She came fourth of five candidates. During her campaign she spoke about gay and women's issues. Frank Loveridge, also gay, ran for the NDP against Education Minister Thomas Wells in Scarborough North, "Tory country," and polled over 10,000 votes.

All three candidates in St. George placed in the top five of the gay voters. The press recognized and reported these issues were often referred to or ignored by the Tories. At two gay-sponsored election rallies, candidates fell over each other in their enthusiasm for John Dammen's struggle and for including sexual orientation in the Ontario Human Rights Code. Two local CGRO supporters, Karen Vasilikos, the three major party candidates gave satisfactory answers to probing questions about gay sex education in schools; their confusion and anxiety suggests the CGRO demand for "an unbiased presentation of homosexuality" will be a major or batteur issue in the next election.

Incoherent Liberal Margaret Campbell, whom one television interviewer called "the darling of the homosexual," narrowly won the riding on the basis of her personal popularity and on the basis of her sexual orientation private members' bill in the last session, quashed by the Tories.

Second-time hopeful Terry Frank Vasilikos, Lutkin, ran an expensive campaign, tried hard for "the gay vote" but drew away after a severe grilling on his promises vs. his party's record, at an all-candidates meeting. Lukin Robinson, NDP, supported by the Gay Gau Caux, ran third.

The results of the CGRO "Vote for Gay Rights, Vote Against the Tories" province-wide campaign were more educational and movement-building than electoral. The Tories gained six seats, but no majority; they will continue to be hostile. All the Ministers who presented the controversial private member's bill were re-elected; they will probably have registered our hostility. The only party that gave even token formal support to gay rights, the NDP, lost both seats and popular vote.

One of the most passionate and articulate speakers for the sexual orientation cause, Gil Sanderson, lost his NDP seat in Peterborough. (Peterborough is said always to dump its members in elections.)

Two gains can be counted for the gay struggle. Both came from our own efforts. Valuable press coverage of gay issues (as opposed to the child-molesting and male-mating stories of tabloid journalism) coverage we usually get, was won by marches, rallies, street theatre, all-candidates meetings, gay candidates and widely-distributed election materials, including T-shirts and stickers carrying the CGRO campaign slogan. Over three thousand stickers were spread around the province.

Gays were far more determinedly noticeable in this election than in any previous one. Gay people in many communities and ridings worked on CGRO or other campaigns specifically designed to demonstrate the gay voter's presence, potential and concerns to other gay people, to the elected representatives

and to the general public.

The campaigns and the results confirm that our liberation is in our hands but our struggle must continue. In addition, there is latent here a basic determination of our anger and our commitment to changing the society and the state we live in, through candidates, parties, elections and legislation, through whatever means are necessary we will be free.

by Michael Riordon □

A lot of gay activity in the election was spent on questioning candidates on gay issues and particularly the Coalition for Gay Rights in Ontario's demands, which included the "unbiased presentation" in the Code. John Dammen and several others in the riding supported this demand. In many areas gay groups sponsored their own all-candidates meetings. Attendance at these meetings was high, indicating interest in the gay community in seeing gay concerns aired.

Toronto — St. George

Margaret Campbell was returned to the Legislature in the downtown Toronto riding of St. George, though her record as a Liberal's Park during the last session, Campbell appealed to many gay voters in the riding. The gay vote was split among the three candidates, all of whom recognized the power of the gay vote and clearly appealed to it.

NDP candidate Lukin Robinson had the easiest trouble responding to gay questions at an all-candidates meeting sponsored by the Gay Alliance Toward Equality Toronto. When taken beyond the first CGRO demand of "sexual orientation" in the Human Rights Code, Campbell felt increasingly uncomfortable responding. She argued that gay education, child custody for lesbian mothers and government funding for the Toronto lesbian centre, PCer Frank Vasilikos, did not attend the meeting.

Despite the defeat of the NDP candidate in St. George and the generally mediocre performance of the Tory party, which received only 10% of the vote, gay activists have seen the large-scale involvement of gays in the campaign as a kind of victory for the movement, and the extensive press coverage of gay issues as encouraging.

Clarence Barnes, an NDP campaign worker, commented, "More important in the campaign was the fact that this was the first time I can recall such a strong sense of political awareness on that part of gays, and of the power they have as part of the body politic. That gay voters divided three ways is due to the unique character of the election, the riding, and the candidates." The riding, and the candidates, are very popular in the riding, was easily re-elected on June 5.

In the Ottawa-area riding of Carlton, Consumer and Corporate Affairs Minister Steve McNeil, a gay man, was incumbent, said at an all-candidates meeting that he would support the inclusion of sexual orientation in the Ontario Human Rights Code. "I (Labour Minister) Belle Stephenson recommended it." Handiman, the Minister responsible for the Ontario Racing Commission, the body that fired John Dammen for being gay, is heavily qualified "support"

Brampton

According to gay activist Paul Troilone, an all-candidates meeting held in Bill Davis' home riding of Brampton, was a "huge Ontario at its worst." He said, "This is real 'Tory country,' not like the downtown ridings where candidates have in many cases taken time to examine and respond to gay issues."

Socialist Thérèse Faubert's announcement of her lesbianism at the meeting organized by the local JCCs (who appeared dressed in clown outfit) sent shock waves through the audience. She was heckled throughout the evening. One woman told Faubert that she was planning to contact the Board of Education to see if Faubert was fired from her job as an elementary school teacher.

Faubert was asked why she, a Toronto resident, was running in this out-of-town riding. She replied that she wanted to combat Bill Davis' policies. She presented the worst elements of Ontario society and angered heterosexuals about from the audience. "Take a look at yourself in the mirror."

At one point in the evening the question of the legal drinking age was raised. Davis responded with an emotional statement about how to happen established as the legal age for everything. As he heard the long list of things that an 18-year-old can legally do, one gay member of the audience shouted out, "Not for sex, not if you're gay." Davis was rattled by the outburst but recovered quickly.

Questions for the candidates were screened ahead of time meaning that most controversial issues of interest to gays were avoided by the Premier.

Ottawa

In the riding of Ottawa Centre, the Liberal, NDP and Communist Party candidates all decided to support the inclusion of sexual orientation in the Ontario Human Rights Code and for an unbiased presentation of homosexuality in sex education courses in Ontario's schools. The Liberal and NDP candidates both attended an all-candidates meeting sponsored by Gays of Ottawa. They also supported the motion to support Armstrong's resignation for his strong support for Armstrong's resignation than did New Democrat Michael Cassidy.

The Conservative Party candidate in Ottawa Centre, Brian Cameron, ran a campaign which many observers considered a joke. As he didn't attend most all-candidates meetings, he wouldn't answer questions or even return phone calls. Gays of Ottawa was unable to ascertain his position on gay issues. Cassidy, who is popular in the riding, was easily re-elected on June 5.

In the Ottawa-area riding of Carlton, Consumer and Corporate Affairs Minister Steve McNeil, a gay man, was incumbent, said at an all-candidates meeting that he would support the inclusion of sexual orientation in the Ontario Human Rights Code. "I (Labour Minister) Belle Stephenson recommended it." Handiman, the Minister responsible for the Ontario Racing Commission, the body that fired John Dammen for being gay, is heavily qualified "support"

came only after being pressed by several questions from Gays of Ottawa.

The NDP candidate, Judy Wasylcyk-Leis, told Gays of Ottawa that the NDP is against discrimination on the basis of sexual orientation," she said, "and if there were more homosexuals in the riding, we would see a change in attitude toward them on the part of political parties."

Wasylcyk-Leis then alluded to the situation in St. George riding in Toronto where all three major parties went after the vote.

The Liberal candidate did not comment. Handiman easily took the riding on June 9.

Kingston

At an all-candidates meeting for the riding of Kingston and the Islands, Queen's Homophile Association (QHA) members witnessed a discouraging lack of support for gay issues.

QHA spokesperson John Phair was told by PC candidate Keith Norton that it was standard Conservative policy to ignore gay issues.

NDP candidate John Clements stated with caution that while the NDP has a policy supporting many of the demands of CGRO, he would support this policy, he had problems in dealing with homophobia and was "uncomfortable" discussing it.

School board trustees and Liberal candidate Peter Watson, when asked about gay rights, replied, "It'll pass." After the meeting he told QHA members that there were more important questions to discuss. In attributing his homophobic views as a board trustee (see story below), he attributed the pressure from the church and elsewhere, Watson managed to utter the words "homosexual" once in a strangled whisper.

Louise Andrews, the Communist Party candidate, stated both she and her party supported gay rights.

Windsor

In his efforts to poll opinion from Windsor-area candidates on gay issues, gay activist Harold Desmarais was told by four NDP candidates that if elected they would work for passage of an amended Human Rights Code. They referred to passing the bill as a matter when talking about gay rights.

Response from Liberals was less straightforward. One campaign manager was unable to comment for his candidate. MP Brian Newman from Windsor-Walkerville seemed "decidedly ill at ease" talking to Desmarais, retreating behind Margaret Campbell's efforts to ameliorate the Code with only a personal opinion on amendment, he replied curtly. "The party's stance is my stance."

Conservative candidate Ron More from the same riding raised the red herring of gay child molestation, and in commenting on civil rights protection in the Human Rights Code for gays, More seemed to indicate that our party would not be opposed to that kind of concept. When informed of Conservative blocking of the Campbell amendment, he came up with some typical PC responses about the "controversy" nature of the bill and problems with its wording. He also speculated that some MPPs may have feared the emergence of a wrath-filled Anita Bryant figure in Ontario.

Hamilton

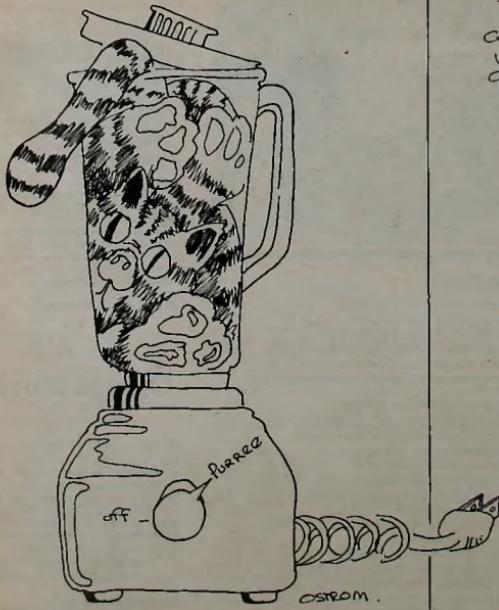
McMaster Homophile Association attempted during the campaign to inform gay voters in Hamilton of the positions of the various parties on gay issues by organizing a meeting and by leafleting and patterning around the city to publicize the group's position on the issue.

Some time ago Liberal leader Stuart Smith indicated in a letter to MHA that it was Liberal Party policy to support amendment to the Human Rights Code, though he could not remember where or when this decision was made. Later statements by party officials have been quite vague on what party policy actually is on the issue. MHA has proposed a meeting with Stuart Smith.

by David Gibson □
July/August



Margaret Campbell addresses GATE all-candidates meeting.



Refugee from
a summer camp?
what do you know
about fashion
schmuck!!!
This is very hot!



Continued from page 1

Basker thinks that gay victories will come out of situations where there exist long-term active gay organizations, and in which broad straight community support has developed over a longer period of time.

Basker noted that the coalition will now attempt to invalidate the referendum through legal means. In 1967, the U.S. Supreme Court ruled that it is unconstitutional for a state to ban gay marriage, which had been previously granted. In that case, the issue had been a piece of black civil rights legislation in California, and whether it will be seen as constituting a precedent remains to be seen.

by Harvey Hamburg □

Gays rally in wake of vote

In the wake of the Dade County gay rights setback American gays are rallying to the cause of gay liberation in unprecedented numbers.

Immediately following the Miami vote, there were large demonstrations in a number of American cities. On June 7 some 5,000 demonstrators took to the streets of San Francisco as the anti-gay results from Miami came in. A demonstration was also held in New York during the same month. Further protests are planned with the possibility of a demonstration at an upcoming appearance of President Jimmy Carter in New York.

In the world's longest New York gay protest march last Saturday the feeling in New York is incredible. People are coming out to meetings and going involved. The demonstrations remind me of the anti-war period or the spirit of the Stonewall protests in '69.

A June 14 meeting in New York formed the Coalition for Lesbian and Gay Rights, a grass roots organization of some 45 groups in the city. This coalition is co-ordinating upcoming political activities in New York.

Public appearances by Anita Bryant, since June 7, have sparked gay protests in Chicago, New Orleans and Norfolk, Virginia, where gay demonstrators moved in tears.

Gay pride parades are to be held on Sunday June 25 in cities across the United States are expected to attract large crowds, with the growing interest in gay politics this year.

Gays around the world are also reaching out to Miami. In London, on Torontonians have been held and some form of public protest is being planned. The press has contacted gay organizations for Canadian reaction to the Bryant affair and for comment on its implications for Canada. In Paris a demonstration is being called for June 25 to protest Bryant's actions.

Commenting on the Miami events, and their implication for the Canadian gay movement, David Garslase, a spokesperson for the National Gay Rights Coalition, noted that the gay movement has never had so much exposure. "More and more gay people now realize that they have to fight for their rights," he said.

The US National Gay Task Force has announced a two-pronged educational and fund raising campaign in order to turn the Miami setback into future victories. The campaign, which is using the slogan "We Are Your Children," is designed to dispel many of the myths concerning gay people which are still found in American society.

At a news conference held since the Miami vote, President Carter was asked about gay rights. In his reply he said, "I don't think that society through its laws ought to abuse the homosexual." He said he doesn't feel that it's fair that homosexuals are harassed and discriminated against. In response to a question about the acceptability of gay adoption and gay teachers, the President said, "That's something I'd rather not answer. I don't see the need to change the laws to permit homosexuals to marry. I know that there are individuals who teach and the children don't suffer. But this is a subject that I don't want to involve myself in. I've got enough problems without taking on another."

by David Gibson □

Thank you, Anita

On Friday, May 13th I flew to Miami en route to Key West for a vacation. It was less than 24 hours before the Dade County Referendum on gay marriage. By already the fight was in full swing with full-page ads in the Miami press and considerable television coverage vying for votes.

What most impressed me initially was the focus that the fight provided within the gay community. I was staying in a barn, in the Double R, for example, a busy bar in downtown Miami, the Coalition had set up a table over-looking the bar, giving out information and receiving contributions. People were talking to each other, coming in, and leaving covered in bumper stickers; the line-bombing that had already hit gay bars and parties; the recent suicide of a public gay; the "new militancy" of gay groups; the threats of Anita.

After seventeen years in the Grove, and this lover were considering moving "the vote" — no matter what it's outcome — meant the beginning of a new chapter in Gay American History. My initial reaction was one of anger. The situation mellowed the next evening when I visited the home of two prominent gay men in Coconut Grove who had contributed considerable financial support to the Coalition. I had been invited to a benefit party that night organized by Jack Campbell (Baptist minister) to toast my friends. I soon learned that there had skipped it too — but for a different reason: fear of violence. They also anticipated the beginning of a new era for gays and one of them called it "war." He mentioned that he had been organizing a benefit for the Dade County Human Relations Commission, but that he had already hit pay-margins and parties; the recent suicide of a public gay; the "new militancy" of gay groups; the threats of Anita.

After seventeen years in the Grove, and this lover were considering moving

North, hoping to avoid the conflict they felt was building. As I listened to him talk, and his wife continue my own. When I wore my pink triangle the next day, it was with a new self-awareness.

Lying in the sun at Key West, I realized how alien the concept of violence was to my life — how "fighting" for my convictions was not a normal battle. How far would I go to demand my rights?

As I write this now, I thank Anita for prompting my renewed introspection at the same time that I curse her for robbing my gay brothers and sisters in Dade County of their right to live. Her victory is only a symbol of the ignorance, bigotry and hate that gives her support. But in precipitating an open demonstration of the discrimination it breeds, she has provided witness not to the direction of God she thinks she serves, but to the values of equality, freedom and justice. In the long run this may become synonymous with Miami.

In Miami, gay people know what the pink triangle means. And for the first time, so do I.

by Robert Wallace □

Toronto responds

One hundred fifty Toronto gays met on June 22 at the Canadian Homophile Association's Centre to express their anger at the Bryant victory and to plan a Toronto demonstration.

The meeting, which heard speeches linking the Dade County struggle to the Canadian scene, decided to plan a Saturday evening demonstration on Young Street near the downtown bars. The nights leading up to the street rally and offy burning will be marked by leafletting and discussion of the event in Young Street gay establishments.

A meeting sponsored by the Lesbian Organization of Toronto was also held on June 22 to discuss lesbian reaction to the events in Miami.

by David Gibson □

Orange growers nervous; Bryant may lose contract

The Florida orange growers have responded to this gay response. A survey is to be conducted to determine whether consumers here come to identify Bryant with the homosexual issue than with oranges.

It is seen as likely that Bryant will lose her contract as the \$100,000-a-year pitch woman for Florida orange juice.

An official of the Citrus Commission commented, "The whole Anita thing is messy and we're not sure exactly what we're going to lose. I wish she could just resign and be a commercial star and an evangelist at the same time."

A large-scale boycott of Florida citrus products is being discussed by American gay liberationists. Those wishing to register their protest against Anita Bryant can write to the Florida citrus growers; they are obviously sensitive to public opinion right now.

Florida Citrus Commission
Box 14
Lakeland, Florida 33802, USA

Bob Kuntz and Alan Rockway of the Miami Victory Campaign

Jack Campbell of the Dade County Coalition for Human Rights

Anita and her children sell pure, natural orange juice from Florida!



The Ballad of Anita Bryant

Oh, brother-loving brothers, come listen to my song,
Oh, sister-loving sisters, why don't you come along.
There's hatred in the country, there's fear across the land,
Cause you and I we choose to go a-walking hand in hand.
Now down in old Dade County, the liberals passed a law.
Our civil rights were guaranteed, at least that's what we thought.
But freedom only lasted a hundred and forty days.
Anita Bryant came along and launched a war on gays.
Now Bryant read the Bible, and the Good Book says it's bad
For you and me to go to bed, it makes God God-damned mad.
But David was a hero and Jonathan his mate.
Are not the Fundamentalists a little out of date?
They say we kidnap children and recruit them to our side,
We're sick, abnormal perverts, godless communists besides.
But look at us and you will see a mirror of yourselves,
So put those ancient myths and lies back up there on the shelves.
Oh people of this country who value liberty,
Will you sit back and watch the voters vote for tyranny?
Or will you join our struggle, and marching hand in hand,
Together with all people fight for justice in our land?
Oh, sister-loving sisters, you too must come along.
There's hatred in the country, there's fear across the land,
Cause you and I we choose to go a-walking hand in hand.

by Eric Gordon

Orange crush

IN THE INTEREST OF HELPING
Mrs. Bryant stay on the straight and narrow path of morality, I wish to point out that oranges are composed of the fleshy inner wall of orange tree ovaries. I'm sure our friends the plants would consider it an abomination before the Lord if we were to drink the life from their crushed ovaries.

DAVID GATES AND JUDY SEID
Knoxville, Tennessee

from Rolling Stone

A magazine for country ladies



Four issues yearly \$4.00
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SAPPHO
LESBIAN/FEMINIST
MAGAZINE
UK: 55p printed rate surface mail
MEETINGS / DISCOS

Elsewhere: 55p inc post

On May 8, a member of the Canadian Army's Special Investigations Unit and a military police woman searched Private Barbara Thornborrow's room and questioned her on her relationship with another woman. They were seeking evidence that Thornborrow was a lesbian. Although she knew the army did not always accept lesbians, she still submitted to the burdensome of their inspections. But, as she suggests in the following interview, by going public, she may have helped the cause of all lesbians and gay men in the armed services.

Tell me a bit about yourself and your background?

I'm 25, and I come from a little town called Waterton about 15 miles north of Hamilton. I moved to Hamilton when I was around 19 or 20, and worked at various jobs before joining the service. I joined up in hopes of being transferred to photography. My parents have been aware of my sexuality since I was 17 or 18, and we're pretty good about it, especially my mother.

Do you have any sisters or brothers, and do they know?

I have two sisters and one brother, all younger, and they've known since I was about 18. My younger sister was very negative at first, but then went into the same house with her and her friends, she'd say, "get out of here, you queer." That was pretty rough, but now she accepts it.

Were you a lesbian before you joined the forces?

Oh yes! I was active in the Hamilton McMaster gay lib movement, and I did quite a bit of organizing. I'd gone around to universities and high schools giving little talks, and was even on a small TV interview once. Most of my friends knew about me, whether they were gay or straight. Even my employers knew after a certain length of time. I just felt more comfortable if people knew... So, you say though you were already our armed forces never investigated your backgrounds?

No, they never asked. Kind of surprising, though, with all the things I'd been involved in, that they never picked up on it somewhere. I discovered that even the RCMP had nothing on file about me being gay. So I felt if there was nothing there, the chances of discovery were fairly slim.

So how were you found?

I really don't know. They might have been routinely checking on me, and discovered this while they were at it. They must have had some direction, though, because they told my lover's name and asked if I was having an affair with her. Perhaps one of the women in the barracks here mentioned our



Private goes public

Barbara Freeman interviews Barbara Thornborrow

How do you stand now regarding your leaving? Will they give you the equivalent of a honorable discharge?

I applied for a voluntary release, and that's what they're going to give me. They won't give you a slip of paper saying 'Not Advantageously Employable'?

You can't tell me this, but the news people let on that this is what would happen.

Where do you go from here?

My release date is November 10, but I don't want to stay around that long. I have a job waiting for me. I don't think I can hack the job here any more. They aren't training me any longer.

When you return to Hamilton, will you be involving yourself with gay groups there?

Well, I had spent a number of years in the Hamilton group already so I don't know what'll happen. I definitely want to promote gay people going public, especially in the services. Perhaps I'll start a gay women's group.

Would you consider yourself a lesbian feminist, separatist, does it matter?

I'm not very political now, but might become more so. I guess I'm a lesbian feminist, but I don't belong to any organized group. I feel the best way to liberate people is to let them get to know me, then I can tell them I'm a lesbian. Then I'll spread the word and let others know. Except when it comes to cases like this, when you have to go to the media, it still seems like such an exaggerated thing to do, but I had no choice.

One of the reasons the armed forces is supposedly against gays is the threat of blackmail, and security danger. Comment?

Well, you go ahead and try to blackmail me! They also used the argument that living in close quarters with a homosexual is bad for morale, but 90% of the women living with me in this building would say "bulshit" to that. Nothing they've given so far as a reason applies to me.

Are you aware of many gay women in the armed forces?

More in the services than outside. I've met and heard about all kinds of gay women in the service.

Any final thoughts?

I'd like to see more people stand up for their rights, especially in the Canadian Armed Forces, because that's where we have to put the pressure on. □

Update

On June 20 Barbara Thornborrow learned she had been discharged from the armed services as a person "not advantageously employable." For more information see news story page 4.

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Lesbian candidate Theresa Faubert speaking at an election meeting in Brampton, Premier Bill Davis' home riding. Big Bill listens on the left.

Dykes and the Ontario Election

Gay rights received significant attention in the part of the province during Ontario's recent provincial election. And, for a change, it was made clear on a number of occasions that gay rights mean lesbian rights.

The June 8th *Globe and Mail* says in an article entitled "St. George Gay Vote Critical": "It's a world apart from Renfrew and Lambton [two suburban ridings]. The politicians here have campaigned promises for homosexuals and lesbians."

At a gay all-candidates meeting for the three downtown Toronto ridings, Lorna Weir, a representative of the Lesbian Organization of Toronto (LOOT), described the plight of the lesbian mothers in Brampton, the seat of Terry's. The candidates present were challenged to explain what they would do to alleviate this aspect of lesbian oppression. A woman in the audience described some of the services provided by LOOT for the Toronto lesbian community and demanded to know what the candidates, if elected to office, would do to sustain these efforts. The candidates all made informed, but positive, noises. After all, the *Globe* implied, that was the reason they were there.

This "support" from straight establishment politicians is all well and good. We should seek it. In fact, we should demand it. But it is not at all surprising that the most significant gains made for lesbians in this election came from someone whom we seldom asked what she would do if elected. League for Socialist Action candidate Theresa Faubert was fully aware of her dim prospects for actual election running against Premier Bill Davis in his home riding of Brampton. It's not hard to guess what she'll be doing long after this election is past — Theresa is a lesbian activist and her "educational campaign"

and her work for gay rights will go on as usual.

Needless to say, Terry opened a few eyes, and encountered her fair share of hostility. Following an all-candidates meeting in Brampton, the *Daily Times* of June 1st described Terry's campaign: "Theresa Faubert committed political hara-kiri in the last few minutes of the evening with her declaration of being a lesbian. There are few places where such a declaration would be tolerated and Bramalea is not one of them."

But opening eyes is what an educational election campaign is all about. A description of the campaign in another local paper, *The Guardian*, June 2nd, describes the moment: "Gay rights are especially important to Faubert because she is gay herself. She cited the case of John Daniels, a steward for the Ontario Racing Commission who was fired from his job for being homosexual. The Ontario Human Rights Code should be amended to bar discrimination on the basis of sexual orientation, she said."

Terry, who is Franco-Ontarian, was also interviewed by French language CBC television about child custody rights for lesbian mothers.

An open declaration of lesbianism by a public school kindergarten teacher involves certain risks. Whatever their sexual orientation or their reaction to her position, many of Terry's colleagues saw her willingness to take these risks as a measure of courage and of serious support for gay liberation and the lesbian community.

Was it worth it? Terry thinks so. "The time is long overdue for the politicians in Queen's Park and the residents of this province to bring the reality of lesbian oppression out into the open and to force people to deal with it."

by Chris Bearchell □

July/August

Our Image

The BP Review Supplement

Number 9



In *Introduction to Film History 200* they tell you Sergei Mikalovich Eisenstein was the leading figure of the heroic first decades of Soviet cinema, and one of the most influential filmmakers ever. They never tell you he was a homosexual.

He had to do a pretty good job of keeping in the closet during his life — whenever he entered a period of disfavour with the bureaucrats, the whispering always started. Straight art historians, who will tell you they think that an artist's sexuality has nothing to do with his or her art, have done an even better job of keeping him in the closet after his death.

As an artist who was always very cerebral and impersonal in his

approach to his films, Eisenstein is a particularly tantalizing subject for modern-day gay cultural historians, or fag-spotters (as a former roommate used to call me).

fag-spotter's guide to

You really have to root around in his films to find Eisenstein the homosexual. But he's undeniably there. The value of finding him is not simply in adding another feather to our cap, but in adding to our knowledge of the history and the nature of our oppression, our sexuality and our culture.

The stills I've assembled here are the most useful from the few that are available, but as any survivor of *Intro 200* can attest, a still can do no more than suggest the definition and power of the moving image.

Eisenstein

by Thomas Waugh



Eisenstein clowning on the Czar's throne during the filming of *October* (1927).



Eisenstein's erotic energy often found expression in images of suffering, victimization, and martyrdom. Left and top right, two striking, erotic images of death from *The Battleship Potemkin* (1925). Below right, an acrobatic pantomime from *Viva Mexico!* (1931)



Our old friend St. Sebastian

You never have any doubt that there is a lot of erotic energy in Eisenstein's fascination with images of suffering, victimization, and martyrdom. It's not surprising that a gay artist living within a homophobic society should often express him/herself with such images, whether it's the gay Renaissance paintings of the crucifixion of St. Sebastian at the stake, or Matt Crowley revealing in the misery of his Greenwich Village faggots in *Boys in the Band*. With Eisenstein, the martyrdom of his revolutionary heroes is always a pretext for an exaggerated, aestheticized celebration of the agony and death of the fallen.

During Eisenstein's stay in Mexico (1930-1932), the image of the martyr became a central preoccupation, fired by the blinding sunlight, the death-obsessed Mexican Catholicism, and the poverty he saw all around him. At one point, a fainting woman is shown in the lashings of a torture rack, her mouth on the lash strap, a note stuck in her mouth on the purity/aesthetic properties of the image — but the larporn needn't fool anybody; it vibrates with sexual intensity.

For me the delineation seems to stem from Thomas Waugh's *Teaches Film at Concordia University in Montreal*.

from the image of the ropes constraining the bodies of the martyrs, from the lashes of the whip on the body's white expanse, from the swish of the sword before it makes contact with the condemned. This is the narrative of suffering that moves through space, thus the line makes its way through the colour, thus the law of harmony splits open the varied chaos of form... the whips swish no more. The searing pain has given way to a state of warm numbness. The marks of the blows have faded into the surface of the body, the wounds have opened up like so many poppies and the ruby blood has begun to flow. Thus the line has given birth to colour.

The image reappears as a motif in the footage for the film that was never to be finished. Another variation of it was the ritual of the *corrida*, the bullfight: a whole sequence of images of the torment of the martyred bull with the image of our old friend, Saint Sebastian. But for the socialist, as for the Christian, the martyrdom of the hero is only a temporary setback, in fact, an advance in terms of the longer struggle. Vakulinchuk's death sets off a beautiful elegiac sequence of gliding ships and hushed procession of mourners, with a final out-

burst of revolutionary anger among the mourners, which culminates in victory.

Mexican sojourn

Eisenstein as a gay leftist Jewish intellectual who could never be a public homosexual in Soviet society: the way his contemporaries, like Jean Cocteau or Gertrude Stein, could be protected as they were by the polite tolerance of the artistic avant-garde. Even his biographers will deal with his gayness only in passing, if at all. (Remember, one of them has reportedly suggested off-the-record, of course) that it was Eisenstein's embarrassing sexual predilection as much as his political infatuation which led to his periodic bouts of disfavour with the Stalinist bureaucrats. Even as a world famous artist, he didn't fare any better during his brief sojourn into the West at the end of the Twenties.

After a few aborted projects in Hollywood, he attempted a Mexican film, backed by liberal American money and support. This was eventually withdrawn before the film was finished but not before the film was finished but not before the Mexican light, the Latin/Indian male beauty, and Eisenstein's perception of the Mexican struggle had inspired some of the most breathtaking

unedited footage in existence.

It's also said that he brought back with him a trunk load of erotic footage, apparently from the Mexican customs, which one of his sponsors thought they let the American authorities destroy it. They were also very upset by his bundles of sketches, which one sponsor called "plain smut." One of them was apparently "a parody of Christian paintings showing Jesus and the two thieves hanging on the cross, except that Jesus is eviscerated into a hose, and one of the thieves has the end in his mouth." All that is apparently left of the crucifix concept and the delightful connotations it has (the identification of religious mysticism with sexual feeling?) is Eisenstein's filmic recreation of a Mexican crucifixion, a kind of something the unedited material. Something the customs officials never did get their hands on is a wonderful snapshot of Eisenstein and a cactus he met one day while strolling through the Mexican desert.

Hero Worship

Parker Tyler states in his treatment of Eisenstein in *Screening the Sexes*, that "hero worship is a natural part of the homosexual aesthetic myth." Whether



American authorities destroyed some of the most breathtaking unedited footage in existence when Eisenstein returned from Mexico. Only a few seconds of the unmade film were left. Something the customs officials never did get their hands on is a wonderful snapshot of Eisenstein and a cactus he met one day while strolling through the Mexican desert (right).





Parker Tyler describes Eisenstein as having "a great 'eye' for beauty — powerfully, and more especially female beauty — One can only surmise looking at the knights from *Alexander Nevsky* (1938) (top left) or the sailors in *Poet in Uniform* (right), that he suspects there's more to his art than The Marxist world-view which motivated his films provided a natural channel of expression for this 'eye.' The physical beauty of the male protagonist in *The General Line* (Old and New) also reflects his confidence of erotic sensibility and political belief." Above, the courageous union organizers of *Strike* (1924) take time off for a dip in the harbour.



this can be accepted as a general principle or not. It's certainly clear that it was part of Eisenstein's own personal home-grown myth. His male characters are emotionally idealized heroes of great immediacy and appeal — particularly the working class figures that both history and personal conviction dictated as the protagonists of his films.

It is more than a simple question of Eisenstein's admiration for "male beauty," as Tyler puts it; the Marxist world-view which motivated his films provided a natural channel of expression for this "eye for beauty." The physical beauty of the male proletarian hero arose from a unique confluence of erotic sensibility and political belief.

Her in hymn

Only one of Eisenstein's seven films shows any interest in or talent for female characterization. This aspect of his work sets him clearly apart from his straight contemporaries, Pudovkin, Vertov, and Dovchenko, all famous for their stirring and complex portraits of women caught up in revolution and social change. Eisenstein's women are usually the barest of shadows, stereotypes, and walk-ons in a predominantly male

universe. In *Ivan the Terrible*, the two significant women are crudely one-dimensional caricatures of maleide-masochistic and anti-social types. Their exception to all of this is Marta Lepkina, the real-life peasant whom Eisenstein starred in his 1929 hymn to collectivization and rural progress, *The General Line* (Old and New).

Marta is presented as an impishly androgynous woman who loves her son, depicted in flesh-and-blood terms. Peasant grinning behind the wheel of the collective farm's new tractor, she has none of the softer feminine touches that the straight Soviet filmmakers gave to even their women machine-gunners.

Drag finale

Ivan the Terrible (1944-1948) was Eisenstein's last great film, a three-part epic interrupted by his death. It is rightly regarded by Tyler as the richest resource for the tag-spoiler. There may be more of Eisenstein's gay/heroworship in his stylized portrait of the powerful tyrant Ivan (right), usually seen as a Stalin prototype. But there are a lot of other things to note here: the pretty, blond, effeminate Vladimir (centre), a creation set up by Ivan's rivals as pretender to the throne, clearly comes across as a

negative gay stereotype (here he is seen being dressed up in the czar's trappings so that he can assassinate the czar's mistress of man). As Tyler says, Vladimir is as pretty as a Hollywood starlet, and is portrayed by Eisenstein as a wileless mama's boy, constantly pursing his lips and batting his eyelashes.

Gay artists have often been able to express an explicit interest in homoeroticism. In *Ivan* we see hints of the dominant stereotype of gayness as evil and decadent — look at Visconti with his gayness-as-fascism trip in *The Damned* and his gayness-as-plague trip in *Death in Venice*. Stalinist Russia was no exception, and the character of Vladimír constitutes the only direct reference to homosexuality in Eisenstein's entire portfolio.

The handsome young bodyguard on the left, Fyodor, is also of great interest. He is a more traditional kind of butch beauty than van's attenuated, angular good looks. At the peak of his power, Ivan has surrounded himself with a troop of gorgeous young soldiers (in actuality they were played by an elite group from the Moscow army, chosen by Eisenstein for the film). Their presence on the set sent nervous nipples through officialdom. Part I of *Ivan* bursts from black-and-

white into a garish colour climax centering around the male dancer, the Oprichnik, and their leader, Fyodor. Tyler describes it well:

What happens in the lively prelude by Ivan as a rather paganish prelude to midnight mass is that among all the male dancers we see a single ornate female figure wearing a mask and breastplates from which strings of beads hang down. She is the central point of attention from the male dancers as Ivan looks on with a subtle but fascinated smile. Then there is a climax to this jumping and whirling: all stand transfixed in pose. At this, the peasant girl is seen to remove her mask. The person revealed is the handsome, virile young leader of the Oprichniks.

Fyodor, of course, the most beautiful of all removes the mask of femininity, throws off his drag for his czar. We could be forgiven for seeing this fantasy as an appropriate climax to a career in which Eisenstein the homosexual had to hide behind Eisenstein the intellectual, the politician, and the survivor.

*Film stills from The Museum of Modern Art Film Stills Archive. Cinema Reference Library. Moscow film stills from *Ivan the Terrible*, Eisenstein. Indiana University Press, 1973. □*

Eisenstein's female characters were usually the barest of shadows — walk-ons in a male universe. The exception was Marta Lepkina (left) in *The General Line* (Old and New) (1929). An implausibly androgynous peasant woman, she has none of the soft feminine touches that the straight Soviet filmmakers gave to even their women machine-gunners.



Left, the pretty, blond, effeminate Vladimir in *Ivan the Terrible* (1944-1948) clearly comes across as a gay stereotype — constantly pursing his lips and batting his eyelashes. Vladimir constitutes the only direct reference to homosexuality in Eisenstein's entire portfolio.

Books

Playing the Game:

The Homosexual Novel In America

Roger Austen

Bobbs-Merrill, 1977, \$10.75, \$7.25 (pbk)

Because of "homophobia," Roger Austen argues, American writers of fiction have been compelled to contrive. They have "played the game" by dissembling their characters, by pretending to be outside observers, or by working through a code system. This is the reason that public awareness of gay fiction does not exist in the same way that it does for, say, black fiction or Jewish fiction.

In an extensive survey covering the last 100 years, Austen sets out to correct this situation by analyzing those works of fiction which have major gay male characters or subjects. He has pulled off a remarkable degree of detection by uncovering scores of little-known works, tracking down their often pseudonymous authors, and providing for the reader capsule summaries of plot and characterization. One must admire the slant and the effort that enabled him to wade through those boring hours that must have been spent reading these texts in the attempt to discover something about gay history. Fortunately, Austen was able to draw on two bibliographies in the field, by "Noel Gardé" and Ian Young.

Austen's work is extremely valuable and will provide a major stimulus to further research. At least a dozen topics mentioned by him could easily become the subject of critical analysis and biography. In fact, Austen himself is already well at work on a project that derives from this study. His book length work on the novelist William Godard, 19th century novelist and author of the Sea Idyls, convert to Catholicism and ardent admirer of Whitman. This will be important because it is increasingly clear, although not really the subject of this present book, that gay artistic, literary, and political movements have existed but flourished in 19th and early 20th century America. Perhaps study will even be initiated into the circle of idealists, aesthetes, and "vagabonds" that surrounded Bliss Carman, grand old man of Canadian letters, in Boston between 1890 and 1915.

As one goes through the book, Austen asks what seems to me one of the central questions: "Does the homosexual novel in America not officially exist? because it has not been recognized by major critics?" Austen's answer to the question is that "there is no argument that can rest on the shoulders of the critics" who, after all, have made up the rules. "While it is true that many critics have been at best dense about the existence of a positive portrayal of homosexuality (and at worst, vicious and destructive), Austen does not seem to me to have made a fully convincing case. Many gay authors have written unashamedly gay novels. My own view is that, with few exceptions, the gay novel as a genre has not been written in America."

Austen sees the lack of a gay American novel as being due to the inherent conservatism and the lack of an art source. American writers are inhibited "compared with homosexual novelists abroad." It's not clear to me which "foreign" novelists he has in mind, perhaps Andre Gide, or Thomas Mann. But certainly they, and the great novelists such as E.M. Forster and Marcel Proust, would suffer under his analysis. I would like to add that I prefer that he will have to limit his discussion to the "admittedly reductive terms of sexual significance and explicitness." Well, they are reductive. They would, as I have noted, restrict our discussion of Proust to two or three brief scenes (the Baron getting whipped, Mlle Virtue) and then entirely ignore any other important scenes. Proust is a "gay novelist," whatever that means. And, in fact, Austen seems ready to dismiss Proust on the grounds of the "Albertine strategy," the theory that Proust transposed the sexes of his

characters. The dangers of this approach can be seen in Austen's discussion of Herman Melville, which is almost entirely restricted to *Billy Budd*, and the mention of a single scene in *Moby-Dick*. But in this, as in his many means anything in the development of his art and his consciousness, then that significance cannot be limited to explicit scenes of sexuality. Type is a gay novel; so is *Moby-Dick*. It is not "who does what to whom" that matters; it is how the characters act, how they relate and their relationship to the political universe affects how we see, how we feel, how we think, and even how we fuck.

Austen's treatment of "classic" American literature (he covers 1840-1930 in the first chapter, entitled "The Dim

Past") is the weakest part of the book. Despite Leslie Fiedler's celebrated discussion of male friendship in *Fenimore Cooper*, Austen only pays lip service to it. In fact, he uses it as a way to discuss a gay novel. Walt Whitman is mentioned only for his temperance novel, and no attempt is made to place that work in the context of Whitman's career. Horatio Alger, a minister defrocked for his homosexuality, and the practice of rough friendship with an older man, is relegated to a footnote, despite the fact that his novels were an essential part of a formative myth of America. Only Henry James' *The Pupil* is mentioned, and his other works on gay themes are passed over in silence. And, finally, we are told

that Hart Crane's *The Bridge* "had to be written from an ostensibly non-gay point of view." *The Bridge* is, in fact, narrated from a gay point of view, not one, and seems to come to be very deeply committed to an androgynous vision which for Crane was inherent to his homosexuality. Again, none of this can be discussed because it is not explicit. But how can one ignore Crane's vision of redemptive love in a gay man's room or his final ode to Dryden, surely these are part of a "gay consciousness"?

Often Austen seems to echo the thesis of Leslie Fiedler that homosexuality in the American novel has always been "innocent." The difference is that Fiedler's innocence is in the sense that it is unconsummated and hence unconsummated; Austen thinks it is innocent because the authors "play the game" and deliberately leave it unconsummated. For instance, Austen says of *Other Voices, Other Rooms* that "in action, the story of Capote avoids having to confront the reader with the problem by keeping that ten-year-old safely prepubescent." In other words, there is no sex. But surely the question of Joel's pubescence is not central (anyway, how many boys of 13 are prepubescent?). The important point is that the boy's initiation into Uncle Randolph, which, since Uncle is a drag, is also the initiation into the mysteries of sexual identity and into the wondrous world of love and the pain that comes with it. Does Austen expect Joel and Uncle Randolph to make love in the garden?

Austen's book is strongest in its discussions of the most recently little-known: his discussion of *The Young and Evil*, whose authors, Parker Tyler and Charles Henri Ford, surrealists and avant-garde literati, "had the ingenuity to match their subject matter to a style that was as spirited and amusing and free-floating as any of their characters," however, a previous work of his work and career, *They Came to Stay*, is extremely Austen himself must have felt when first discovering this early, magico-realist example of "camp" style. He praises *The Gaudy Image* (1959) as a "breezy star-spangled poem in praise of hunting, finding, and killing." A gay muscular male with black hair!

Austen is amusingly tongue-in-cheek, and delights in using puns, such as, "The Folded Leaf; Abnormally Nipped in the Bud." He sums up the changes wrought by Gore Vidal: "In the nineteenth century males could kiss each other but not directly. By the twentieth century they could undress to the belt but not more. In *The City and the Pillar* they do both." The point is well taken, yet the flippancy conceals the seriousness of Austen's observation. But, to some extent, his own book seems to reflect the same 20th century dilemma. How too too hasty to see friendship as merely sublimated sex? To John Rechy more "honest" than Melville?

It must be said that Austen's strength is not literary criticism. He almost completely ignores recent scholarship on Jack London's sexuality (one footnote). He is far too harsh on *Giovanni's Room*, which he misreads by seeing David as James Baldwin's "person." Because David may or may not do what Baldwin does, that Baldwin does. And I find incomprehensible Austen's comments on Isherwood, whom he views as a "light" novelist. He finds Isherwood playing it safe in *The Berlin Stories* and comments on the "happy nonchalance" of *A Single Man*, a work that I find extraordinarily moving and interesting in terms of the social consequences. Austen means that Isherwood has avoided the "problem novel" approach. Yet he misses the novel's central concern with identity.

Despite these objections, *Playing the Game* offers an invaluable reference guide, and one of the first attempts at a gay history. It is a book that raises toroise questions about the relationship of gay themes to well-known popular genres such as the war novel or the "rough-guy" novel. It does not answer those questions, but it will. I feel certain, be the "springboard" that Austen intended to write. Even as I disagree with specifics, I am grateful to Roger Austen for having initiated the debate.

by Robert K. Martin □

JACK THOMAS

The Felon's Lover

The police stop me on the street,
Knowing I am your accomplice.
Each time you come back from being fingerprinted
and we make love, I look like a leopard.

The Boy in the Blue T-Shirt

If your black, curly hair were a nimbus of fire
you could not look more angelic,
though your sunglasses suggest
it might be the angel of death.
Knowing this, you would be pleased.
Pulling your fingers from the potato chip bag,
you would smile that wide immigrant smile
—Greek, Italian, Portuguese? —
and lean back confidently on your elbows,
the blue T-shirt going taut over your chest.
Casually, you would not think that you are dying,
that anything dies, or that it may be,
not you, who is the angel of death.

Assent

Matches flare in the cold dark,
moving past the heart
toward the mouth — fire eaters
sheltering in corners
along cobert stairs
in St. Clair Park.

The flame at the fingertips

says: Here I am. Here

I am.

Slow footsteps descend
the steps, a rustle of dead leaves
where trees branch away from themselves
to make an alcove over shadows.
Where there has been a solitary ghost
of cigarette smoke, two
coals hover, circling one another,
faintly red. Then they go out.

A man could spend his life
without coming here,
if he were lucky,
or unlucky. Frightened
and hesitant over why they have come there,
police cruise the darkness,
moving in wherever
cigarettes are stubbed out
two at a time.

From boredom and need
we have descended in the cold
shelter of night. Flashlight or match,
the light streaming from our hands
says: I am here. Moving together
the shadows sharpen themselves.
The hard part is knowing:
Are we police or those they have come for?
When our shadows cross,
do we dissolve or spark?

Lesbian Lives:

Biographies of Women from The Ladder
edited by Barbara Grier and Colette Reid
Diana Press, Baltimore, Md., 1976, \$6.75, \$5.75 (US)

This biographical collection is one of Orlana Press' three anthologies selected from *The Ladder* — a lesbian literary review. "Sketches" would be more accurate, however, since the "biographies" range from one or two page capsule comments on such women as H.D. (Hilda Doolittle), Margaret Fuller and Charlotte Cushman. The sketches clearly appear in the book as they originally appeared in the magazine, thereby not demanding historical material on lesbians to be used in book reviews. Approximately ninety lesbians are grouped in the book into the following categories: famous couples, adventurers, novelists, queens and their consorts, poets, artists, writers and publishers. Wherever possible, the author of each sketch is the subject of the sketch and a bibliography of books about each woman.

For those of us who haven't read *The Ladder*, the three anthologies produced from it are a welcome introduction. *Lesbian Lives* might be particularly appealing, however, because, in addition to biographies, biographies being second only to book reviews in popularity. Of all the forms of non-fiction biography can be the most stimulating because, in theory at least, it is closer to life. Even a poorly written biography usually manages to communicate something of its subject's personality and experience.

Through the sketches in *Lesbian Lives* vary in quality as well as length, and are sometimes exasperatingly autogistic and superficial, both the personalities and experiences of most of the women come through and make one want to read more about them.

There are the "Ladies of Ullapool," for example, Eleanor Butler and Sarah Ponsonby, two Irish women who, in 1779, settled in a small Welsh village where

they spent the next fifty years in a "romantic relationship" (as their

abandoned relatives euphemistically referred to it) and the "two Maries Evans," amusing introduction to these two eccentric women, as well as the two accompanying reviews of a full-length biography by Elizabeth Mavor, sufficiently kindle the imagination and curiosity of the reader. Fortunately much further reading material is available.

That is also true of other well-known lesbians mentioned in the anthology, such as Radclyffe Hall, Amelia Earhart, Colette, Willa Cather, Marie Antoinette, Queen Anne and Sarah Churchill, Renée Vivien, and Mary Wollstonecraft. Both their own writings and published commentaries on them are now relatively easily available. This means that the book is of great value to contributors, who, in many cases, were introducing in their sketches women about whom little or nothing was known at the time. More information about other lesbians, perhaps not so well known, such as Mercedes de Acosta (intimate friend of Greta Garbo), James Barry (James Vivian, the first British woman doctor), and Mrs. Leopoldina (Brazil's first empress), can be tracked down through the references given in this anthology.

And for Canadian nationalists, the Mazo de la Roche and Franklin Thompson (Sarah Edmonds) sketches will be of particular interest.

One of the main reasons I recommend to the book's purpose but will be of special interest to contemporary music buffs, is Pauline Oliveros' short essay on why there have been no "great" women composers. She also includes a list of some of her own recordings, and those of other contemporary women composers.

A book of so many parts cannot be done justice in a short review. Since, though the "lesbian lives" it contains may be, this anthology is a useful and valuable introduction both to *The Ladder* and to a multitude of attractive and fascinating women.

By Jean Wilson □

Two Women:
The Poetry of Jeannette Foster and Valerie Taylor
Photographs by Eunice Wintemute
Womanpress, Box 59330, Chicago, IL 60645, 1976, \$3.25

Sapphic Songs: Seventeen to Seventy

Eugie Gidlow
Diana Press, 12 W 25th St.,
Baltimore, MD 21218, 1976, \$3.50
A common misconception about lesbian poets is that they are a recent phenomenon and have only sprung into being with the proliferation of feminist presses. Many of us have made the same mistake. In fact, we have been making it for a long time. The first lesbian poet that society has always made aware were artists in general; if there are any, why don't we see their work? The poetry of Gidlow, Foster and Taylor proves that lesbian writers have always been alive and well, whether or not their work has been acknowledged by society.

All three of these poets are women who grew up and who searched for their lesbian identities without the support of the gay liberation movement and the benefit of free access to information about female homosexuality. Foster confesses to being born sometime before the turn of the cen-

tury, Gidlow was born in 1898, and Taylor in 1913. The poetry in these volumes dates from 1914 to 1975, and documents not only changing poetic taste but a growth in consciousness, knowledge and confidence on the parts of poets themselves.

Both Foster's and Gidlow's early poetry suffers from the sort of deadly seriousness that plagues poetry — the poems are full of vows to goddesses and hymns to love that speak more of rites and obligations than of personal experiences and emotions. Foster is less guilty on this count than Gidlow. When she writes of Sappho or Aphrodite, she writes of women who have a life and spirit of their own, not of some abstract ideal. Foster is also guilty of a certain apathy. Gidlow, who more than occasionally lapses into unimaginative and cliché-ridden language — "Candles of my desire", "A harp in anguish for the player's touch", "Silken thighs", and the like, what hurts most about such language is that it attempts to standardize female love, which is bad in and of itself, and worse when used to describe lesbian love.

Taylor's poems, unlike the others, are not dated, which is unfortunate. We are told that they were written between 1940 and 1975, but it would seem that most of them are recent, given their more explicit

content and diminished interest in standard poetic forms. A poem such as "Afternoon" is typical of the sort that get closer / than the smell of you come / hand / after hand bed is made — obviously not a product of the twenties or thirties.

Since Taylor is the youngest of these poets, it is doubly disappointing that she also fails to deal much with new forms, imagery and language, which are dependent on the male poetic tradition. It is true that all three poets write explicitly of lesbian love, which is hardly considered traditional poetic content (despite Sappho), but they try to express their thoughts in traditional forms.

These three poets are wise and consequent in their treatment of sex and

consequently fall short of a truly female aesthetic. This is not to say that the poets are inadequate, only that they grew up poetically at a time when no one

thought to question the male tradition in poetry. They have performed an invaluable service in breaking down the taboo on content, making it possible for poets such as Adrienne Rich and Olga Brown to forge a female tradition in

Browns to forge a female tradition in

poetry.

As Picasso said to Stein, the first

generation can only make something

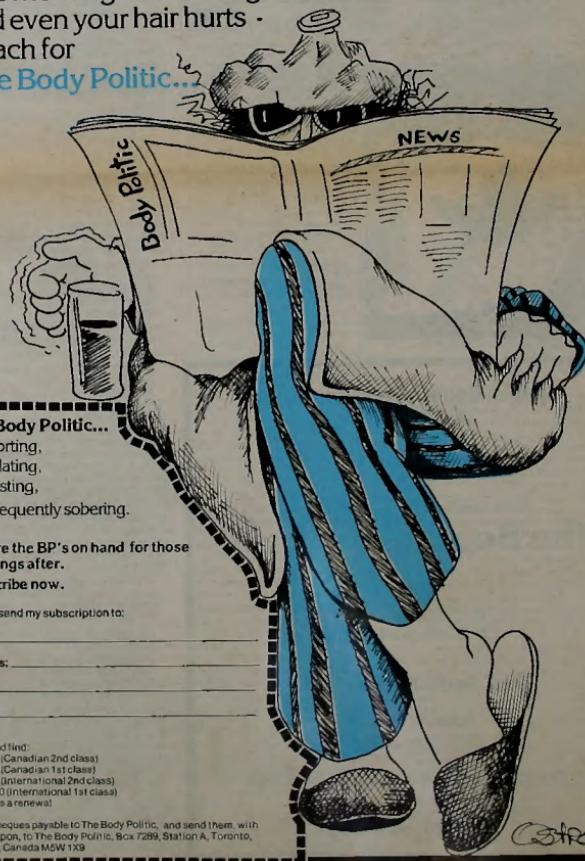
that is new. It is up to the second

generation to make it beautiful.

by Daphne Kutzer □

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As you and I go down & up.

The best poems synchronize sound and
sense in some interesting melodic pattern — "The Bell" and "Wind" are good
in this respect, and are technically comple-
ment. The best poems of varying calibre, and
the most personal ones are not always the
best. Amongst the good images like

The leaves of your holy fall off.
Your holly present
has withered away;
gone to another life....

one can also find homophoric phrases,
and occasionally doggerel like the book's
concluding poem, which says

I look out the window
and what do I see
You're my
lookin' back at me...

Well, it's a poem...

Anthologies usually contain either the
showpieces or the most desultory
productions of poets, small and large are to
be found in this anthology. The majority of the
poetry in *Women in Distribution*, Box
6862, Washington, DC 20003, 1976 \$2.00 is an
exception to the rule, however, and if you want
good light reading it's worth the small
investment. Of the six lesbian poets, Lee
Lally is the best, and her last poem "They
watch Me With Radar" is superb, with its
lyrical lines like

I am the one they copy and copy over. I loved
them and had no use for them further.
There were a hundred more just like them
They did not fit behind the door my

presence.

I have them in my sunlight
underneath of hands
grabbing or hidden in pockets.
I am the one they could not fix.

Never having been riveted by
a single rose or little mignon...

Lee Howard runs a close second with "Old Dopes" and "A Long Way Home."

All three of these poets, however,
had a pool noodle reader, though who
allowed numerous spelling errors and
such to skip through, it's maddening.

Traces: Alberta Women's Poetry, ed
Terry McLeod, 1975, folder from Erewon
Books, 10737 95th Street, Edmonton.
\$2.50 is an (un)stable lesbian anthology
and not at all representative of Alberta
poetry, so the title is something of a
mismere. The graphics and the book's

Tapestries

Lesbian Poetry

If you're a lesbian feminist/activist and
interested in the queer angle, you can't
afford to miss this book. It's a collection
of poems from the DMZ (Women's Press
Collective, 251 Broadway, Oakland CA
94613, 1974, \$2.00) which contains essays,
amongst the well-known "Gay is
Good," and a collection of poetry.

As a poet, Mavis Staples has
rarely had an easy life and into
one's estimation would she be con-
sidered a stylistic experimentalist. Her
adherence to more traditional verse
patterns, and her insistence on avoiding
rhetorical gesturing, are probably virtues.
Almost all the poems are low key
poetry, and the few that are high key
feminist in "To a Sister of a Different
Persuasion," she condenses the essential
gay-straight disparity into a crystal
image within another image, that of the
archetypal tribe.

We meet at lunch. Your Native
American is a good guide —
but our investment, and I know...

You are my enemy. Whom desire.

Who cannot love me, I may not ask nor know...

Divided first by ideology.

We are divided more by ancient laws
of homophobia.

She continues now because of their dif-
ferent sexuality, the "newer" rivalry thus
comes into play. Unless you're watching
closely, the image passes you by, in all
it's lovely simplicity.

These Feelings of Love, Life and
Loneliness by Kathleen Wakeham (New
York: The Print Center, Inc., 1974, \$2.00)
is stylistically similar to *Tapestries* and
published by the DMZ. Some of the poems are
marked by trite images and distastefulness —
discussing emotional states rather than
dramatizing or evoking them — and just
bad lines:

A lake can change in a short while

As can a person's smile

For everything around us is moody &

mixed-up

As you and I go down & up.

The best poems synchronize sound and
sense in some interesting melodic pattern — "The Bell" and "Wind" are good
in this respect, and are technically comple-
ment. The best poems of varying calibre, and
the most personal ones are not always the
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and not at all representative of Alberta
poetry, so the title is something of a
mismere. The graphics and the book's

format are definitely ingenious and
feminine, but the poems are not
especially good, possibly reflecting
Gilligan's emphasis on buttons and
detachment excepting Trish McFeely's
"My real fantasy" or "Instinct of planning
" both of which sustain some good
image patterns. Good insights into the
lesbian state of existence too — both
the exultation and the despair. Inse-
cutable, and good poems. It's one of
the few lesbian books to "hang in"
Western Canada, too, and thought it
could never be called a "major" work, it
may be worth looking at.

TRACES

Marge Piercy's new book, *Living in the
Open New York*, Alfred A. Knopf, 1976,
\$4.75 is undoubtedly the work of a
mature poet. Her fifth book of poetry is a
spiritual autobiography delineating the
forces which motivate and shape her
identity.

Piercy's writing is merely topical, her
poems are profoundly individual, and informed. "The Taken Woman" reveals a
consciousness superior to any single
trend — and the dangers of adhering to
trends. It is one of her best. The distinctive
love poems are skillfully controlled: "Loving hot packages" comes off
nudged/leg of childhood, radioactive
stone/at the base of the brain," or "I am
thirsty for your hands/light as water on
me/your shadow is caught in my lashes/
I cannot blink free of its web."

The apocalyptic final section leads on
to the prophetic. Amazingly, it manages
to escape the trap of cliché and rhetorical.
One concludes knowing what you have met
with that rare gift, genius.

Judy Grahn's *Longitude: A Woman's Poem*
Collective, 9251 Broadway, Oakland, CA,
1974, \$1.75 tackles the theme of in-
justice on numerous levels. A colloquial
narrative, the poem presents a series of
images from the woman's perspective, and
her magical experiences. Some of the
images are impressive: "My lover's teeth
are white geese flying above my/my lovers
muscles are rope ladders under my
hands," but the long poem has a few
weak spots. The addresses to death are
awkward, and the conclusion is therefore
marred. Overall it's readable, though not
as remarkable as Edward the Dyke, an
earlier book.

Pat Parker's *Pit Stop* (Women's Press
Collective, 1974, \$2.00) contains well-
written poetry and good humour, as well
as a few poems which add little to the
whole. The best are arrestingly simple
and direct: "My love is a woman," "Snatches
of a Day," and "The Longest Day." The
delightful poems of infantile love and
similarity, "Pit Stop" has an interesting
beginning, but fails flat when it attempts
to become a drinking song. "The What
Liberation Front?" is candid good
humour at the expense of liberation
 clichés. Unfortunately, several others are
imageless statements which could as
easily have been expressed in prose. The
author of *Child of Myself* has given us a
timely book, however, not a spectacular
one.

by Judith Crewe

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Books**Some Angry Summer Songs**

John Herbert

Talonbooks, 1976, \$3.50

It seems hard to believe that *Some Angry Summer Songs*, a collection of four plays written by John Herbert, marks John Herbert's first release by a publisher in Canada. It is also the first gay play anthology published in Canada. For until recently, Herbert was the best known playwright in this country and he still is the widest known Canadian playwright.

Herbert's contribution to Canadian theatre and drama was belatedly recognized by the Toronto Drama Bench by awarding the 1975 Chalmers Award for Best Canadian Play to the Phoenix Theatre's revival of *Fortune and Men's Eyes* published by Grove Press in New York.

Despite this belated laying on of hands, Canadian critics — and this applies to the gay press as well — have still not forgave Herbert for his lack of interest and expressing in his plays an adherence to an environment and life experience I suspect the reception of *Some Angry Summer Songs* will reconfirm this. Paradoxically, at the very time when gays are attempting to reconstruct their own history and past lifestyles, Herbert has been attacked in the gay press for presenting a series of plays which are deemed bordering on the reactionary.

Yet what Herbert presents us with in his plays is simply life as he has observed it over the last thirty years. The outrageously bitchy dish washer Queenie in the *Phoenix* and *Divers*, for instance, will be open to those who are concerned with only presenting "positive" gay characters. What such concern at offend essentially straight society overlooks is that loudly flaunting one's homosexuality as Queenie does was probably *never* as positive as one's gayness in the first half of the sixties which Penn Diver reflects. Herbert himself worked for years in restaurants, supporting his unsubsidized Garret Theatre in Toronto from 1965-1970 with his wages as a writer.

Pearl Divers is thus no carelessly tossed off act of self-expression. It derives its power from experience and works comically and theatrically because of its rootedness in life. The character Irish Mary in the play who gives Queenie a job despite his outlandishness furthermore creates a working-class gay solidarity that is deeply radical.

In *Close Friends*, set in a downtown bar in Toronto much like the Duke of York Tavern, various characters flit with one another and philosophize about gay life. In *Close Friends*, a more personal, ritualistic and theatrically effective portrait, two former lovers briefly drift together again, experiencing mutual attraction and drift apart again like fading memory.

But probably the most interesting, autobiographical and significant play in this collection is *The Dinosaur*, a brilliantly vicious encounter between the world-famous Canadian actress Monique Dominique and the small-minded critic Rudolph Nabokoff who has just come to town to review her work in Canada with his uncomprehending reviews. Monique is of course Herbert himself. Nabokoff is a composite of the late Nathan Cohen and Urjo Kareda. The production Nabokoff has just destroyed is Herbert's own *Born of Medusa's Blood*, originally titled *Queen Street Cafe*, produced in Toronto in 1972 and set in one of the shabby saloons that once stood opposite Toronto's city hall.

Dinosaur is a thinly veiled, autobiographical statement which neatly but brutally describes the impasse between Herbert the creative artist and the provincial negative practice of the Canadian public and critics.

Herbert hasn't written a new play since 1974 and probably will abandon the stage until he can find an understanding and appreciative audience. One would hope this appreciative and understanding audience would at least be found in the

gay community whose concerns and aspirations Herbert has been the only one to consistently dramatize over the last twenty years.

by Anton Wagner □

It is not very helpful to confuse the reasons for John Herbert's lack of support in the gay community with his outcast status in the world of Canadian theatre. There can be no doubt that his irreverent gay identification — he is a personality to be dealt with — has made him a target for the gay community's ire. The most basic reason is a distaste for homosexuals: we know that most people can't handle it much beyond a liberal sympathy level. However convenient, therefore, for them to claim that "not someone like Herbert" is also a bad writer. Much easier, and safer, to see him as a guardian of quality writing.

I share this assessment of his writing. I find it a difficult position to be in: find myself in agreement with the critics who see something which can soar beyond the numb bludgeons of low-level bitchery. I have yet to see much clarity or insight. Just because a person writes honestly about his/her experience is no reason to automatically assume s/he can write well. It is quite possible that Herbert's plays will one day be seen as historical artifacts of the '50's gay life. But it is surely elementary to realize that it is impossible to view them with such detachment. As long as gay people are denied any meaningful access to the process, we have every right to be suspicious of the motives of those who are the one aidedness of the current representations of us on screen, stage and page. And it is gay person knowingly contributes to it, why should s/he be exempted from criticism?

— Ed Jackson, Review Editor □

Evesong

Maureen Duffy

Sappho Publications, Sappho Basement, 20 Dorset Sq, London NW1 6QB, England, 1975, \$2.25 (including surface mail postage).

The Ancient and other poems

Judith Crewe

Catalyst Press, 315 Blantyre Ave, Scarborough, Ontario M1N 2S6, 1976, \$3.50

Maureen Duffy is a British writer known primarily for her novels. One of these, *The Microcosm* (1966), is a difficult and controversial novel dealing with gay themes. She has published two previous books of poetry, *Lyrical Poems for the Dog Year* (1968) and *The Venus Touch* (1971). Both these volumes contain a mixture of low poems addressed to women (or a woman) and poems dealing perceptively and compassionately with social issues.

In *Evesong* most of the poems explore relationships between women, the combination of moods and feelings that are possibilities between women loving women. These range from the whimsical mood of the title poem "Evesong":

My love takes an apple to bed,
apple, she puts the bite on you
or drops you, irresistible, to my chace
to the violent eroticism of "Pasiphae".
My love says "I am a mortal girl
with blood in my veins, I hold you
between my honest forepaws
lower my curled and steaming skull
to munch among that mound of white lilies
your belly..."

Duffy is an extremely literary writer, and her poems are filled with tropes and allusions to other works. In her reworking of Marvell's "To His Coy Mistress," the selfishness and brutality of the male poet's instant approach to a tired lady is transformed into a blend of passion and tenderness in the love of a woman for a woman. Where Marvell would

tear our Pleasures with rough strife
Through the iron gates of life,

Duffy's poem is:

...to let go gently in this place.
Please make me honey bees not bear
those tender fates like vultures, lie there
mess and dream in my declining sun;
tomorrow we will make him run;

The overwhelming impression left by these poems is one of the equality and diversity in loving relationships between women. Women's love and women's sex are equally and simultaneously possible. Seen through your eyes I am nine feet tall
and yet so small I might creep
into your acorn cup, flower
maidenhead.

In the poem of Judith Crewe's collection *The Ancient* she says:

the new words
the new ways
i prophyse,
liberate your language
liberate your language
liberate your language
become
simply.

With an obvious delight in language Crewe uses patterns and repetitions, isolates and juxtaposes words on the page, and creates a sense of movement into a new and slightly altered awareness. The endless and magic possibilities of the language itself become essential facets of the "becoming" and "simplifying" as Crewe revels in such passages as:

words on one page
and vocal
up
springing and breathing vivid
written vividly
words.

The joy of creating and discovering one's individual consciousness through creation are contrasted with the sterility of impersonal and purposeless academic work; sometimes "like a record stuck in a groove," and sometimes the

sad moments
when we all
become situated.

The moments of liberation and exhilaration in these poems come in the sense of "emerging" of a new consciousness, free of stereotypes and rigid roles:

the process of emergence is the process
and the progress
of the complete
of the anticycious is complete
of the complete becoming
becoming
as a
kind of continuum.

And finally, the "becoming" assumes a feminist nature as

the women are poets,
the men too are poets,
the women recover poetry from the men
forging anew

the new poetry
of new being—
tury is good
anger and fury
fear and fierce fire
flamed for existence
for longing

Judith Crewe's poems in gay consciousness with energy and vision.

by Jean Kowalewski □

The Ancient is available through the Pink Triangle Book Service. See back cover.

An Annotated Bibliography of Homosexuality

Vern Bullough, Dorr Legg, Barrett Elanco & James Kepner

Garland Publishing, 1976, \$75

Review by Dr. M. Yonge and Dr. J. M. Yonge

and Dr. J. G. Drayton

"Dear Drayton commented that

"it has taken four years to write it,

and even to read it requires assistance."

That is almost how one feels on

examining *An Annotated Bibliography of Homosexuality*.

The publishers of this two-volume, 873-page compendium

describe the four authors as "taking an interdisciplinary approach" and "attempting to include all literature on the subject,

with descriptive annotations of the most important works." Unhappily, these claims fall little short of fraud.

As a bibliographer, I'm only too well aware of the amount of labour that goes into such projects, and of the inevitability of mistakes, omissions and typographical errors. The annotations in this bibliography have them. But Dr. Vern Bullough's team has made so many of them (some of which are shockingly carefree) as to damage seriously what might, with a little more attention, have

been an invaluable guide.

The "introductions" promised in the title are in fact appended separately after each of only a few of the entries; they are quite perfunctory, and distinguished only by their inadequacy. Some say only "Homosexual theme!"

Reasons for the inclusion and exclusion of material are given in the preface. Sozzi's crucial *The Manufacture of Madness* is not here, but several of his less relevant books are. Rictor Norton's interesting and important study *The Homosexual Literary Tradition* is omitted, while a number of technically trashy and amateurish Nonesuch titles, *The Deer Park*, *Barbary Shore* is listed as *Deer Park*, *Barbary Shore* and the novel with the strongest gay theme of all *Why Are We In Vietnam?*, is left out. Gore Vidal's war novel *Willow* is listed, though there is no win's *Tell Me How Long the Train's Been Gone*, an important novel with an inter-racial gay theme, is not. Fiction listings are padded out with pomposities of no conceivable value, like *Dingus Daddy's Dong* by one Rich Cummings.

The book stops short of the work of depressing, old German playwrights, Jim Shockey pointed out to me, he has eight mistakes in three lines! Of my own books, only the third volume of a trilogy is listed, though the other two titles are clearly referred to on the front cover of the book.

Most religious items from magazines seem to have been determined by what happened to be lying around the office at the time, and the list of gay periodicals largely without even approximate dates.

There are useful indices of pseudonyms; one can discover that Noel Gardner's English name is Egerton Egerton is Walter Scott's D.B. Vesta in *Giant Head*, Edgar Box is Gore Vidal, and so on. Several are missed of course, including *Driver Drummond* (Timothy A. Smith), and the venerable Rich Cummings (*T.S. Eliot*). An article is provided on the early years of One, Inc. and the development of its magazine.

All in all, the 800 odd pages contain a good deal of useful information, but the preparation of the book is so inexcusably shoddy that the compilers and the publishers should be ashamed of themselves, especially as they are charging \$75 — far too high a price for such a disappointing work.

by Ian Young □

ContributorsJudith Crewe is an Alberta lesbian poet, the author of the recent book *The Ancient*.

Jean Kowalewski is a Toronto librarian currently working on an MA in linguistics at York University.

Daphne Kutzer pretends to be a PhD candidate in English literature at Indiana University while writing the Great American Lesbian Novel.

Robert K. Martin teaches English at Concordia University in Montreal.

Jack Marshall is a California poet who has lived until recently in Toronto.

Anton Wagner is a Toronto free-lance writer, formerly dramaturge at Playwright's Co-op.

Thomas Waugh teaches film at Concordia University.

Jean Wilson is a free-lance editor living on Galiano Island, BC.

Ian Young is currently working on a second edition of his bibliography *Male Homosexuality in Literature*.

Actors and Shakespeare and Stratford and Us

by Michael Lynch

Shortly before the 1977 Stratford Shakespearean Festival opened, I wrote to five of the principals in the company, none of whom I'd ever met, all of whom were asked to contribute to an interview for this article. None replied.

On June 4, Peter Goddard wrote in the Toronto Star that the Festival's 25th season was shaping up very well indeed. "The most recent potential bombshell," he said, "was quickly defused when the Festival turned down a request by the Toronto Star to reprint *The Body Politic* to do some interviews."

Goddard continued: "Not that the Festival disapproved of the idea behind the piece, according to public relations director Doug Allen." But, he said earlier this week, "we were afraid that it would be misinterpreted by the wrong people."

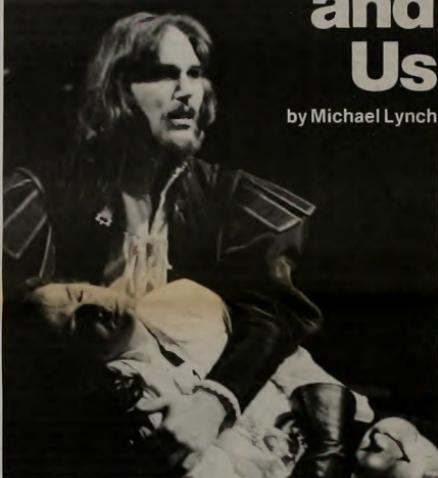
Two days later I got a letter from Allen that confirmed Goddard's report: publicity stills, yes, I could have some; interviews, no.

But one ranking official of the Festival did talk with me, anonymously, when I went to Stratford to see the opening production. You're being naive, he explained. Actors are professionals, and professionals perform. Sure, some of the audience have heard that X or Y is gay. But many haven't. And many prefer not to know. And if a gay actor came out in print, he flaunted it so that people would have to know, well, he'd never be credible in a straight role again. And other直道者 would shoot at his Anthony or his Romeo. No, this would place an actor's career in serious jeopardy. Parents might even stop letting their sons attend theatre school!

Strangely, he had no examples to offer. I asked him if Peter Jabin's career had suffered since he came out last fall in the Canadian Theatre Review. But that's different, I was told; he's in the Toronto underground theatre, you can get away with it there. Ah. Reaching for a classic, I asked if Sir John Gielgud had ever been hooded on the stage since a washroom arrest in the 1950s. "I'm not in charge," he said. "How many people had ever heard of that?" was the reply. Here at Stratford, if I were to sneeze it makes the next day's papers all across Canada. Robin Phillips has enemies, as you well know, who'll use anything to trig him up.

We weren't getting anywhere. I was struck then, though I was eager to deal with my subject, that the only gay imagery on the Stratford stage, it all came down, for him, to one: the risks of coming out in print. This, for him, was *flaunting*.

I admire these actors and directors. I celebrate Shakespeare. But I'm also gay, and because of this a troublemaker and sometimes troublesome outsider. I'm writing this piece, then, not because what I see in the real bordeux, that is, what's hot potential but actual—the one which denies us a voice, a visibility, a being. Shakespeare is largely on our side, and the forces that closed "his" theatre in 1642, charging it with Sodomy and some lesser vices, are still against us. Sometimes, say to say, they operate within us. Shakespearean theatre is, and since its



Male-male images from the Stratford Shakespearean Festival. Top: Hamlet (Richard Monette) held by Horatio (Stephen Russell), 1976. Above left: Parades (Richard Monette) and Bertram (Nicholas Pennell) in *All's Well That Ends Well*, 1977. Above right: Claudio (Steve MacIntyre) and Vincentio (William Hult) in *Measure for Measure*, 1975. Right: Bassanio (Berry MacGregor) and Antonio (Leo Ciceri) in *The Merchant of Venice*, 1970.

origin has been, one of the battlegrounds for the struggle for gay liberation.

So with happy impudent之心, I dedicate this article to the gay actors and directors at Stratford, in hope that one day they can come alive offstage, in print, as gay men, even as they are already bringing the gay-positive Shakespeare alive onstage.

And here's the point: some of us people will remain straight, so don't assume that anyone is gay by virtue of being named here. If I play along with almost anyone's closet until he himself makes the choice against self-oppression. Meantime, we politicized gay Shakespearians must try to make it less of a risk for the unpoliticed to choose such a choice.

Back up a moment. Why do people, every summer, pour into this Festival town of plastic swans and bath towels? For a pleasant weekend of fun and games, of sunbathing alongside a pretty lake (with real swans)? For all of the above, plus the aura of middle-class respectable Kulturheit? I leave drop a lot at Stratford, and hear lines like "aren't these flowerbeds lovely?" and "that was such a wonderful play" and "I've always been a fan of William Hult"—lines spoken in the same tone as the sentiments were wholly unimaginable.

Curiously, a lot of what goes on is simply Big Business. The Festival grossed over \$4 million last season, and who knows how much other cash flowed into Stratford as a sideeffect. Much of the city's literature, indeed, suggests that the theatre is the side-effect and that the Townsfolk Bi's the main point.

But here's the way we do our fun, in droves, and almost everyone who comes spends at least three hours, whether alert or dozing, around Tanya Malskiwitsch's famous stage that, as she once put it, is "like a tongue thrusting into the audience." So even if, for many, theatre is the cultural wage one pays for a nice week in Stratford, it's fair to focus on what happens on that tongue, and on the mounds of those seated around it.

As a gay man seated there, I am usually invisible to, or ignored by, these people. (You can always spot the heterosexuals among them, they always flaunt it so; they don't have to confine their sexuality to the nation's bedrooms.) But I believe that all the arts teach us as we entertain, and I know that culture as a whole here has the most immediate political and social impact. Further, that the main impact of the Shakespearean theatre involves issues of social order and sexual politics—and the imaginative flexibility that enables us to delight in considering alternatives.

We know our dramatic theory—as well as our own experiences in the theatre—that the basic patterns of plays affirm basic patterns in the structure of the society that enjoys it. Plays have a harder time than poetry, say, in crossing culture lines; part of our difficulty, in the West, with Noh drama, or with the Shanghai Ballet's *The White-haired Girl*, is that these do not articulate the social patterns we take for granted. The thematics are puzzlingly abstract or "political"—and all the while we are unaware of the highly political content of, say, *Romeo and Juliet*. A key political-cultural opposition in Western societies is the centrality of heterosexual romantic love.

In Western comedy, for example, comic form nearly always relies upon marriage (heterosexual), so it can populate a new social order in the conclusion. Almost always, too, this involves an authority figure—male—who subjugates an uppity woman.

"Gielgud, in *The Advocate*, no. 215, says: "I think people are terrified by the notion of the public knowing they are queer. No one would stay away from seeing them perform, but they wouldn't invite them into their homes. And certainly the normal people, the ones that these idols would be terribly upset. There probably are upset now that it's all coming out. Take James Dean! Or maybe they don't yet know where they stand—or perhaps they don't even mind. I don't know."



In Performing Arts Magazine, Tim Kau and Fiona Farrell questioned Robin Phillips about the 1975 season at Stratford.

Q. There seems to be an emphasis in some of your productions on the love of men. The choice of Oberon for instance suggests a homosexual interest in this matter. But, in the Shakespearean plays as well, there was an occasional twist in the direction which underlined the individuality of the characters in these plays. For instance, the Duke's meeting with Claudio was treated in this way in *Measure for Measure*. And one felt, on seeing your production, that it was more than a twist; it was something much more to do with them than for the girls. Why? If these observations are correct, are you doing this? Is it yet to give an artificially new dimension to the plays, or do you feel that the homosexual element is actually there?

A. For one thing, Oscar Hammerstein was discovered in a Quebec drama festival, chosen for the Stratford Festival and directed for the Third Stageby Williams. He had adopted the boy-actress as a tool for making an interesting evening, particularly for a season which also included a play by Oscar Wilde. As far as the question of a deliberate emphasis, I think that the total rubbish. I used to be a director, first known as Author, then David Jones, who directed *Twelfth Night*, was right to allow the suggestions in the Antonio-Sebastian relationship. I remember that he suggested in his first reading of it and its break-up between the two boys in *Two Gentlemen of Verona*. There is clearly a suggestion of it in that text of *Measure for Measure*. Is it naive of anyone who has seen the play to suppose that it is in life and in work, to assume that it was one way or another; that he was so clearly capable of loving both? The important notion in all this is the ambivalence of the theatre, that is, wondering about the origins of certain phrases and significances. One sees a lot of ambiguity. The ambiguity is very often part of the play and part of the character.

Robin Phillips (above) as photographed by V. Tony Hauser and (below) starring in the film *Decline and Fall*.



Now, Shakespeare builds on this tradition, and it's not a very sad woman or girl who ends up being the "happy" in the happy endings of his comedies. Many post-Elizabethan productions, from 18th-century rewritings of the plays to modern-day films, emphasize this tradition. They impose on the plays a high degree of gender-role differentiation. Look at Olivier's 1936 *As You Like It*, and at Zeffirelli's 1971 *Twelfth Night*, for good examples of the firm-man, fluttery-woman syndrome. They triumph the male who can tame the shrew.

But such an emphasis cheats us, and downright falsifies Shakespeare. For although he worked within that basic pattern, set against it were two complicating factors. One was the fact that was more drawn to the sympathetic side picture him to have in one which polarizes the authorities and the subjugated, and his intimate connection with a womanless stage. With their multiple plots, their frequent doublings and echoes that range across the social structure, and the playwright's sympathy for figures from the lower strata to the highest, one could fairly call Shakespeare's imagination democratic, even though it works with plots

that require monarchs or other authorities for proper resolution.

With the boy-actresses, there's a similar paradox: writing for a stage where no woman could appear, he wrote the most developed female role—the most brilliant, the strongest, the most feminist women that have come from any English playwright. In the comedies, the men may win out in the end but the brilliance and strength of the women is not denied.

The fact of the boy-actresses, one could say, taught us in school has been the focus of a number of controversies. Although some scholars have argued that the audience was led to forget that these were boys rather than girls, it seems clear that an audience was fully caught or obtained. Indeed, Shakespeare's female roles often raise issues in their dialogue that would remind the audience of the disguised issues such as transvestism or gender-role differentiation (boards or no, higher or lower). Professor Philip F. Harari, a Detroit scholar who directs the Shakespeare and the Stage summer institutes at Wayne State University, argues in a recent article that members of an Elizabethan audience were likely to have recognized by name the boy-actress who was playing Rosalind, the female role in that most popular comedy. (He also provides concrete evidence for this, as for much about the Elizabethan stage, in scarce.)

Speculations as to the style of acting on Shakespeare's stage have had to deal with the boy-actresses. There have been several proponents of a theory that it was a highly stylized, almost ritualistic style. King evidence? For instance, that the male actors could hardly have shown intimacy, onstage, with the boys! Harley Granville-Barker argued that the "cruder phases of the emotional tragi-comedy between male and female" had to be taken for granted, because the dramatist would "never let the boy act anything ridiculous but a boy." And the Canadian novelist and academic Robertson Davies—whose first published book, *Shakespeare's Boy Actors* (1939), remains a key text on the subject—showed that stage directions implicit in the scripts argued not only careerism and embraces but also the need to keep the boy-actresses off stage. "There can be very little doubt," Davies wrote, "that the boys were skilled in the means of presenting love, whether romantic or comic, upon the stage, and it is unlikely that it cost them anything in embarrassment to do so."

Yes, there was intimacy. In the most prominent modern all-male production of a Shakespeare play, Clifford Williams' 1967 *As You Like It*, however, not boys but adult women played Rosalind and the boy-actresses were like cool and crisp, very unisex, no sensuousness at all. Despite its same-sex cast, Professor Traci says, the coolness of this production's style "failed to enlighten us as to any homosexual implications in the play." (The production was by the National Theatre Company of Britain in 1974 at a Royal Court of Music in the Keele Centre in Toronto, just as coolly.)

A final point about the boy-actresses. Shakespeare's feminism seems owing to them, as well as to the comic gender-role shifts many of them engage in. (The boy who played Rosalind, in the shillest part of all, played a woman who disguised herself as a man and then pretended to be a woman!) Juliet Dusinberre's book *Shakespeare and the Nature of Women*, published in 1975, argued thus: "Obliged to convince the audience of the boy-actor's femininity even when he looked, because of his disguise, exactly like the boy he was, Shakespeare and the boy-actresses created a femininity located in the boy-actor's changes of costume. Not having a natural woman on the stage, the dramatists concentrated their attention on suggesting the real nature of women."

The boy-actress tradition, which had begun in the Middle Ages in England (one comment, women played female roles in plays in the 14th century), flourished, aroused the ire of the Puritan's firebrand, accused her of the heresy of Protestant tradition that was gaining influence steadily during Shakespeare's lifetime. And the Puritans were anti-stage. Although they argued the sinfulness of the theatre in terms of its validation of falsehood and pretense, long before they became a

king and closed the theatres in 1642 their more fanatical writers had begun attacking the theatre because of its homosexual tendencies. Some of the most vicious attacks were only to ensue when especially the boy-actresses' transvestism—which after all violated Deuteronomy xxv.5. But the heavy-handed Puritans attacked oftstage behavior as well. An early attack, from one Anthony Munday in 1580, lambasted the wickedness, the little sex, and the sins of the stage and the nature of the atmosphere in which the boys lived. Philip Stubbes, in his *Anatomy of Abuses* three years later, hit yet more directly:

Then, these godly persons being done even to the bones, here have I set downe howe ever hard it were to say, friendly, and in their secret conduites (courtesies) they play the sondrie, or worse.

A glimpse of 16th-century crisscrossing! One wonders what, for Mr. Stubbes, could possibly have been worse. The Puritan attack did not come for another half century, but then it came in that notorious 1100-page tome by William Prynne called *Histrion-Maxifex, The Player's Scourge or Actors Tragedie* (1632). Prynne's book, wrote Robertson Davies, "is a classic of asceticism, a book that expresses displaced schism and zeal of its author." Nonetheless, we are owing to Prynne as so often, in gay history, to the writings of our enemies (for testimony to our existence. Even through his exuberance in many passages, such as the following, we may detect a grain of gay history.)

Let me tell you, that the boy-actors (especially by backs, bairns, emmies, whelps, Love-sacke Plays upon the Stage, must needs be sinfull, yet abominable because it not only excites many odulerous filthy lusts, both in the Actors and Spectators, and drives them on both to contemplative and actual lewdness, ... which is evil, but likewise instigates them to self-position, (a position for which an Owan was condemned to hell,) and to sodomy.) Sodomitry is of course, to which the reprobate Gentiles were given over; (soe since not to be named, much less then practised among Christians.)

The theatres remained closed in England throughout the Puritan reign, and when they reopened on the eve of the Restoration in 1660, women actresses now took the female roles, but several boy-actresses survived. This only one of whom we have a portrait was Edward



Phillips' Two Gentlemen in England (left) and in Canada.

Kynaston, whom Samuel Pepys called "the prettiest woman in the whole house" when he was in drag, and "the handsomest man in the house" when he subsequently, in the same play, appeared in men's clothes.

But it may seem irrelevant to bring this 17th-century controversy to bear on the Stratford, Ontario of 1977. But the theatre environment is still pervasively homosexual; the feared opponent is in the direct line of the early Puritans; and the feared penalty—cutting off of audiences, or of government grants—is a modern Closing of the Theatres.

It would also be a mistake to think that Shakespeare's homosexual implications went only so far as the man-boy—the pedantic—one. Dusinberre errs here, for she says that "Homosexuality as a mature, adult emotion needing physical expression" was a feature in Elizabethan drama (see Marlowe's *Trovadour!*). To the contrary, Shakespeare had a number of strong instances of that male friendship tradition in which we recognize ourselves. Hamlet's fondness for Horatio, of course, is the most familiar example, but there are others of significance. In *Coriolanus*, for instance, Aufidius receives

his former enemy Coriolanus with a speech that may still astonish us:

Let me thank
Mineame about that I have done against
My grandam and all hundred times past,
And scold the moon with scolding; here it broke,
The awl of my sword, and do constellate
All hotly and as nobly with thy love
As ever in ambitious strength did
Contend against thy valour. Know thou first,
I am not born to be a man, nor never man
Sigh'd for a man with such a woman as this here,
Thou noble thing! more dances my rapt heart
Then when I was my wedded mistress saw
Beating my ireshorn!

(Clip = embrace) Later in the scene, after the "strange alteration" of the two enemies into lovers, a man reports that our puritan friend has seized a "mistress" of Coriolanus, "sancfies himself and turns up the white o' the eye to his desire." I suspect, furthermore, that in an earlier scene Coriolanus refers running to the mutual masturbation that would follow upon such a meeting.

So much, in my *Twelfth Night*, has come to date on Antonio, follows him, testifies to his willing love for him. Later in *Twelfth Night*, as in many of the plays with cross-gender disguises, there are moments of surprise, as when a man discovers that the young woman he has fallen in love with is also a man, or vice versa.

Perhaps the most touching interaction of gay friendship with the total theme of a play occurs in *The Merchant of Venice*, where the merchant, Antonio, is sad to find his love for Bassanio unreciprocated. A famous production of this by the National Theatre in 1970 brought this out, and added a new dimension to it: its loneliness and isolation in the third world of mercantile society—with the isolation of Jessica—the Jew in a gentile Venice. The script's cue for Antonio's love comes in his farewell to Bassanio when he leaves to woo Portia, as described by Salario:

I saw Bassanio and Antonio part.
Bassanio told him he would make some speed
Of his return; he answered, "Do not so;
Stuber not business for my sake, Bassanio,
But stay the very riping of the time;

And even there, his eye being big with tears,
Turning his face, he put his hand behind him,
And with affection wondrous sensible
He wung Bassanio's hand; and so they parted.
Salario, to whom Salario is telling this, replies: "I think he only loves the world for him."

Our Puritan heritage has tried to squelch this important strain in Shakespeare, and only in recent years have several directors appeared who are willing to restore the original sense of his play. One of these is Jean Milner, who directed the National's *Merchant*; another is Robin Phillips, who in 1973 was named to succeed Jean Gascon as Artistic Director of the Stratford Shakespearean Festival Foundation of Canada.

Phillips had a career as an actor, stage and film. (He starred, for example, in Evelyn Waugh's *Decline and Fall*) But his production of *Abigail and Heloise* and of Albee's *Tiny Alice* began to establish his reputation as a powerful and sometimes daring director. The daring was clearest in July, 1970 when, in Stratford-upon-Avon, his production of *Two Gentlemen of Verona* opened. Critic Peter Roberts called it a "tentatively successful venture."

And explained what Phillips had wrought: "At the beginning of the play when the friends, Valentine and Proteus, have embraced to mark what proves to be only a brief separation, the latter comes downstage, he fixes his arm muscles and

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simply dismisses his lack of an imposing physique. As Ian Richardson plays him, it is clear that he is a puffed-up bore compared both to Valentine and Thunio, whose little beachboy figure he eminently paws, is a source of lack of confidence...

"Thus when the friend and lover with all his hangups is paid the ultimate compliment of being offered as a friend's lover, he is at first taken aback, then, in this seriously unplayable scene, can be said to offer some meaning in the light of current recherche theories of displaced homosexuality."

Ian Richardson's Peter, Roberts said, "provides the most pitiful moment for cheap laughs, that murky area where Shakespeare gives voice to confusions that surface in the Sonnets with allusion to 'the master-mistress of my passion.'

Roberts, much like Peter Goddard, sensationalized the issue of homoerotic sexuality ("it's a question of equality"), but he failed to recognize that Phillips' production was bringing out the ambivalence in the script. He noted Phillips' most striking means of doing this: having the keynote song of the play, "Who is Sylvia?", repeated and maimuled; "Who is Valentine, what is her? That all our

stage, with near nudity for the whole fairy realm. In 1969 a coy staging of *The Winter's Tale* was a pity show based on Baron Corvo's Hadrian VII, and one could rightly guess that someone had discovered what would sell in Perth County.

Sensuousness and the need for nudity of Nicholas Pennell, as well as of several women contributed in 1973-74 to a very popular two-month run of the frequently produced *Peter Pan*.

Thus Stratford had discovered sex—but not much deeper than its box-office hits. What Phillips was to bring to town in 1975 was a concern for human depths, and for sexuality as a part of these depths. He has not traded in Superficial eroticism.

Let me mark this as my sense of Phillips' special talent: the drive to humanize characters by seeing into, and making clear, their ambivalence. Phillips has seen that the constantly invasive homo sexual urge can't be denied, so he acts to ask why? why? why? and he works intensely with them in closed, intimate rehearsals. His talent comes across especially well in plays like *The Importance of Being Earnest*, in 1975-76, or *The Merry Wives of Windsor* in 1976, or *The Taming of the Shrew* in 1977, or *The Merchant of Venice* in 1978, all of which could be, and usually

dimensionality of 'stock' characters, I suspect, than in any gay political theatrical movement—seems to have done away with them. Richard Monette's *Parades*, in this season's *All Well That Ends Well* (directed by David Jones), is a splendid example of a top which is not used as the vehicle for a social cause.

Similarly, Phillips' casting of William Hutt as Lady Bracknell in *Earnest* could easily have invited a campy snigger; rather, it brought out the masculine-woman strength of Bracknell in a humanly sensitive way. (One might recall a similar move, though it had more of a social precedent, in Stratford's one earlier use of cross-dressing for a main character, Pat Galloway's *Lorenzaccio* in 1972, which delineated delicately the 'femininity' of this adolescent boy.)

There have been, then, substantial gains offstage. Phillips' staging of *Homosexuality* is thanks to Phillips' stargazing, and it is largely due to his drive to humanize his characters, to falsify no longer the male-male loves in Shakespeare. There have not been equivalent gains onstage. Phillips gave an interview to *After Dark* two years ago (July 1975) which did not mention homosexuality at all, which could be, and usually

herself, Jessica Tandy's Elizabeth-Hippolyte-Titania last year resisted the domination of Jeremy Brett's Theseus-Oberon until he soft-tenored into a respect for her womanly resistance. This year, Keith Baxter's severe Theseus-Oberon doesn't give in at all, and Maggie Smith's Elizabeth never yields to him; she doesn't even leave the stage at the end for the dressing bed!

A welcome gain indeed. But Phillips has buried three significant gay-relevant matters: the lesbian aspects of the Amazons; polygyny (as applied to Theseus' wedlock); basing her lesbian aspects of Titania's affection through its mother, her dearest 'tolerance' for the changeling boy, and the pedantry in Oberon's desire to have this boy to himself. The restraint is not due entirely to Phillips' British chifftiness; setting more of the physical presence of the boy onstage would have made a telling difference.

One wonders if such restraint will characterize this season's *As You Like It*, rehearsals for which are only recently begun. The *Midsummer Night's Dream*-switching play. At almost every turn it offers possibilities for homosexual playfulness, as when Rosalind, disguised herself as a male, takes on the name 'Ganymede', or when the boy playing Rosalind speaks the most flirtatious epilogue in *Elizabeth* that drama.

It is remarkable how many of you as readers seem to feel that gay men are like gods that we need not complain about, that like me and breathe that I do not, and, I am sure, as many as have good beards or good faces or sweet breaths will, for my kind offer, when I make cutsy, bid me tame.

One wonders—and, given the reaction of official Stratford to the plans for this article, one may well expect a break on realizing the play's gay meanings. William Prynne's spirit hovers yet around the door of the Festival Stage, threatening to padlock them if what is there is ever clearly revealed.

Nevertheless Shakespeare, thank the First Folio, remains. And I conclude by proposing several things we gays in that straightness-flouting audience can do to help restore the gay-gene Shakespeare and the fuller gay meanings of his plays.

• First, we must write letters and make comments; praise when gay matters are treated well, and complain when they are ignored, buried, or dismissed with negative stereotypes. A lot of letters hit the Festival complaining about the Proteus-Valentine kiss is Two Gentlemen. We should have been writing our thanks that at last someone had seen and dared to present what was there.

• We must also let the entertainment media know that we're tired of homophobia being trivialized and sensationalized. One pundit last year dismissed the carefuley researched and designed costumes on Antony's soldiers as looking like they'd just stepped out of *The Continental Bells*. The snide jokes about this or that director's use of the gay cast are not funny. We can begin fighting them, but only as a preliminary to the directors and actors fighting them themselves.

• We should urge the PR staff at Stratford to deal with homosexuality in its releases and programmes. There's not a clue in this year's programme, for example, of the place of homosexuality in *Noel Coward's Blithe Spirit*. We learn far more than we need to about Ferenc Molnar's three wives.

• We need to encourage and pledge support to those actors who would come out publicly. Not only would this lend aid the gay movement—we're all stronger whenever anyone comes out, since the chief means of our oppression is our invisibility—but it would also make us look as well. Professor Traché suggested, in his discussion of *As You Like It*, how the superbly witty invective of that play would be intensified if we knew that certain of the actors were homosexual, as Shakespeare's audience probably did.

• Finally, we should do whatever we can to make sure that the boy-across-the-river schoolgirls are exposed to and taught the full range of Shakespeare's plays taught in the high schools. It is not enough to mention these as routine conventions. They're not. They're close to the heart of the Shakespeare we can value.



Left: Edward Kynaston, the last of the boy-actresses and the only one for whom we have a portrait. Below: Three popular Stratford, Ontario, productions: *A Midsummer Night's Dream* (left) in 1968 with Christopher Newton as Oberon, Robin Phillips as Puck, and Maggie Smith, Merita Henry, and Domini Blythe; and *Pendiles* (right) starring Nicholas Pennell in 1972-74.



saws command him?" The play was so popular it moved to London a healthy run. Subsequently, Phillips' career included directing the New York and American touring productions of *Norman, Is That You?* For his first season in charge at Stratford, he chose *Midsummer Night's Dream*. It wasn't as sensuous as the English production—Valentines' muscles were quite clothed—but when at the end of the play the two men kissed, the Festival audiences were properly shocked, and many wrote letters of complaint.

What was Stratford like before Phillips? A couple of years ago, the Toronto Star's Nathan Cohen, who in 1969 directed that sex was taboo in Canadian theatre. At Stratford, he indicated, even after fifteen years of the Festival, Shakespeare's most erotic major play had never been staged. Romeo and Juliet, he said, had been performed there. If as physically attraction was the last thing on the title characters' minds, then the play was a world discovered sex. *Antony and Cleopatra* was staged with no lack of erotic suggestiveness. The following year, a very touchy-feely musicalized version of *A Midsummer Night's Dream* took the

are played as highly artificial, brilliantly-surfaced comedies. But Phillips explores the depths, giving us (with help from Jessica Tandy and Maggie Smith) an aging Lady Wishfort seen from within, a Millarion whose heat desperate defense against what her society demands of her as a woman.

This humanism, it seems to me, is what brings Phillips to the homosexuality in Shakespeare. He doesn't seek to titillate or to shock, but to understand. After his first season as Artistic Director, he was asked by interviewers from *Performing Arts Review* if he planned on making the boyish men of *Midsummer Night's Dream* gay. His reply was, "know your author." Knowing Shakespeare, for Phillips, means knowing that he "was so clearly capable of loving both." (For the entire question and answer, see opposite page.)

His humanism has also led to the virtual disappearance of a popular anti-gay movement. The *Midsummer Night's Dream* of that era has been replaced by a stage that is one of the modern director's cheapest anti-gay shots, and we've probably all seen our fill of such Osrics, Rosencrantzes, Guildensterns, etc. But Phillips—more from his drive to plumb beneath the twen-

ts all, and refused an interview with *T-B-P* earlier this year (Richard Monette, similarly, gave an interview to *Michael's Thing* when he took *Hosanna* to New York, but has turned us down). The *Dark* mentality seems all the rage around other issues such as race, ethnicity, sex, be they gay or straight and vice versa.

(This goes socially too. There's no gay movement in Stratford, no straightforward gay affirmations. If you gather, you'll find the Avon Theatre bar mixed straight and gay, and, after it closes, some cruising along the lake behind the Festival Theatre. The rest, for now, is very private. The inside story of the most interesting lesbians, who seem to be the thorniest you know.)

Even onstage, the gains are incomplete. Phillips' *A Midsummer Night's Dream*, both last season and this, shows a prudeworthy feminist consciousness in the handling of the shrewish-patronizing wife. But Phillips' males are the whole picture, and the dream-revery of the Virgin Queen, as if considering for herself the possibility of marriage. Hippolyta and Titania (like Elizabeth, a Fairy Queen) are her dream

Rosemary Barnes

A woman
in the life of
the Lesbian Organization of Toronto
by Charlene Sheard-Robertson

The first time I ever met anyone who was like me, I was 16. I was a second year student at Colorado College. My roommate had been very upset for a few days and finally one night she said, "Roomie, can't you tell me something?" "Sure," I said, "I'm cool, tell me anything."

So, she proceeded to tell that during her first year at college she had been involved in a lesbian relationship with a woman who was a mutual friend. She was depressed because the relationship had broken up and it hurt a lot. I was curious that she could have had such a perverted relationship with a friend. I had never heard of sex between two women before. I changed off to see my college counselor who assured me that this was arrested sexual development, unfortunate, but probably incurable.

My mind got all bent out of shape that year because within a few months I had fallen in love with a close woman friend. I had no idea of what I was getting myself into. When I left college my relationship with my lover ended, and both of us set out to lead "normal" heterosexual lives. That was a good decision for my friend, but not a good decision for me.

I spent another six years, trying to figure out what the hell I was feeling. I began to realize that I was destined to be attracted to women. Finally, after a lot of thought and a lot of support from some non-gay friends who are really fine people, I came to terms with my own sexuality. When that understanding crystallized, I felt great peace in myself and a certainty that I had accomplished something important.

When I was asked to interview Rosemary Barnes, I was both surprised and excited. I have read a good many articles about lesbian/gay activists in gay papers before, but most of these people had been "active" for some time, and was reassured to hear with their names at least, if not the areas they were active in. But Rosemary? I'd never heard of her, and until eight months ago, I thought that LOOT was money.

The growth of LOOT (Lesbian Organization of Toronto) has been amazing. One Sunday last December, I attended a women's group (Women from WOCED—Women's Group, Outreach, Referral, and Education Center) to a meeting to be held at CHAT (Community Homophile Association of Toronto). The purpose of the meeting was to discuss some issues on counselling gay women with a group called LOOT. I only went along because I was curious about what LOOT was.

I'm from Toronto, so I'd never heard of them. I had envisioned a small gathering of about five to ten women who had no political consciousness, hated straight women, and had formed a collective of sotus to combat middle-class women's centers by setting up one of their own for lesbians. I expected it to be run in the tradition of the cult of the home through lack of interest or commitment.

As I stood outside CHAT waiting for the door to be unlocked, I was amazed as more and more groups of women approached to attend the LOOT meeting. I had never seen most of them before. By the time the meeting had gone underway, there were over 100 women in attendance.

One woman, a serious and determined-looking one, was busy copying down figures that were being thrown out at random by several of her women. Twenty minutes later, this same quiet woman gave a financial report about LOOT's



photos: Maryanne A. Lewalski and M. Paul

Rosemary Barnes and her housemates.

aspects, and her opinion about the pros and cons of moving into office space that was then available.

She is warm, exact, intelligent, and more than capable of keeping the attention of her listeners. Everyone there seemed to know her and to respect her opinions. This quiet, soft-spoken financial advisor of the day was Rosemary Barnes. Since that day, I have become a member of LOOT and have come to know Rosemary well.

Rosemary could never let us about being born and raised in Dallas, not with her accent, a Texas drawl that suits her relaxed personality. She's the oldest child in her family, and has two brothers. After graduating from high school in Dallas, Rosemary went to Colorado College to study in psychology and to explore her sexual orientation. She became involved with lesbianism. After college, she went to McMaster University in Hamilton, Ontario to take a doctorate in psychology. During graduate school she wrestled with her own sexuality and, as described before, eventually came out in the spring of 1976.

Rosemary moved to Toronto just three years ago with her daughter, Jennifer. She received the "normal" reaction of "you should see a psychiatrist!" Quite ironic, I think, since Rosemary herself is a psychologist. Her father's attitude, however, was basically supportive.

"He said that the important thing was having a positive attitude and being happy with my ownself. He said that all those things and whatever decisions had to make about my life were my own to make. My relationships with my family are good. I'm lucky that I get along well with my parents and that I'm close friends with my two brothers as well as some of my cousins."

Her main concern seems to be psychiatric hospitalization, she explained to me what being "up-front" at work meant, and what it wasn't.

"I certainly don't hide my sexuality, but I don't make an issue of it. If it seems sensible to tell people, I do; otherwise, I don't. I was surprised to find that there weren't too many negative value judgments on homosexuality among the staff at the hospital. Homosexuality isn't necessarily a reason for admission. There's a variable amount of homophobia among health professionals, and some therapists are very destructive in their attitudes towards homosexuality. The problem I've seen among the people at work is that they're simply ignorant about what happens in the gay community, and that puts them at a disadvantage. Some therapists are very open, some therapists I don't know what it's like living as a homosexual in a heterosexual society. This is, however, a problem that gay people share with people from other minority groups who come to a heterosexual WASP, middle-class therapist..."

With such a positive attitude working at this hospital, the helpful therapist, Rosemary must work one more year under supervision and then take the final oral exam to be registered as a psychologist in Ontario. She has just accepted a job as a psychologist at a large general hospital in Toronto, and plans to be working in Toronto for several more years.

Sitting in my living room, where the interview was conducted, I feel Rosemary's genuine concern with lesbian issues. She is a very easy-natured person, interesting to talk to and concerned about many areas. She communicates easily, as many therapists and other professionals do not.

"In my clinical practice, issues of homophobia or gay themselves are difficult to find. Rosemary's fair-mindedness and 'up-front' attitudes toward people in general are particularly valuable assets to her career as a psychologist and to the

gay community. Rosemary is a model for many gays entering the profession. Those who see her will agree with me that she projects a healthy peer image. We all carry around with us a certain stereotypical image of someone in the health professions, let alone a 'shrink.' Rosemary does not fit any of mine."

LOOT is certainly a very important part of Rosemary's life. She is a founding member of the organization, one of the ten women on the Task Force, as well as a worker on the Counseling Committee. She didn't move to Toronto last September to found LOOT, but after her experience with the McMaster Homophile Association, she did play to become active with the Toronto lesbian community. This past summer she organized a belt that lesbians with skills or talents could use in any way to make them available to the entire community. When she went to the lesbian conference in Ottawa in October, 1976, she picked up a flyer which said that things were falling apart in the community in Toronto, and that there was to be a meeting at CHAT to discuss the needs of the community. She responded and discovered a lot of women who wanted to see something happen. She and the other women who met that day began to pool their ideas and experiences. Together they organized regular Sunday meetings.

With those weekly meetings Rosemary began a new career.

"I was asked to help out at a women's centre working for a second world war centre, but it soon became clear that what we wanted was a lesbian centre. Eventually, we agreed that there should be a lesbian organization in Toronto and that a task force should be formed to raise money and set up a centre. At this point the Lesbian Organization of Toronto was born."

"Fortunately, about ten women from the CHAT (Sunday) meetings had the time and energy to work consistently on the LOOT task force. We raised our first money by selling tickets for LotoLesbian. In November 1976, a lovely big house became available at a low rent. Two feminist groups, the 30 Cups coffeehouse, and *The Other Woman* newspaper, took the house at 342 Jarvis St., and a few months later LOOT moved in."

Nobody seems to know where the

July/August

PROFILES

"If I'd moved to Toronto as a heterosexual, and tried to make friends, I think I would have felt much more lonely and isolated than I do having found friends in the lesbian community."

name Lesbian Organization of Toronto came from. It simply happened. To Toronto's lesbians, LOOT is many things. To Rosemary it means that there is a way for women to express their talents and themselves.

"When we get together, we can do anything. We can sing, we can develop lesbian music, and poetry, get together for softball games, or to operate a lesbian restaurant if we want to. We can support each other and learn to know ourselves through activities like these. Eventually, we will have more understanding about ourselves and the rest of the world and what special advantages are part of the lesbian lifestyle."

LOOT is constantly expanding, and it is because other women see the same possibilities as Rosemary does to express themselves openly. Apart from the ten members of the LOOT task force, there are 150 women who are regularly coming to the三次 on the newsletter committee, two on the Sunday brunches, and over 150 on the mailing list. Anyone sitting in on a LOOT meeting or dropping into the drop-ins on Tuesdays and Fridays would not encounter a heavy political bias. "I'm not a separatist," says the women are feminists; they are not rigidly single-minded about it.

Unlike many women involved in women's organizations, Rosemary doesn't question other women's politics. She accepts them for who they are and most of the time respects the person for it. Since I asked her about the past before, and Rosemary had never said, I asked her if she was a feminist herself.

"I don't know if I'm a feminist because I don't know exactly what that means. I can say some things. I'm not a separatist. I'm not in favour of lesbians separating themselves from gay men or heterosexual women, and I'm not in favour of women separating themselves from men."

"But I'm in favour of lesbians having groups and organizations where they can work for things that seem to be most important to them as a group. I'm in favour of lesbian autonomy but not lesbian separatism. I'm in favour of everyone having ways to express what they want, developing their own potential in any way they can, sharing with other people and respecting other people. My feminism is included in that. I do prefer the word lesbian to gay. I think it's great that women have a word for their sexuality that has such old, fine, strong meanings."

Rosemary has no defined connection or involvement with other gay organizations in Toronto. When I asked her why, she said, "All though intellectually I can appreciate the importance of political action for gay rights, I find I can't work up much enthusiasm for this. It isn't, however, because most gay rights organizations are run by men. I am involved in other activities in the gay community. For instance, I enjoy going to the 301 Cup coffeehouse occasionally. During the winter, I joined another group of women for 'pot-luck' suppers on Monday nights. We met at different women's apartments and had a lot of fun talking and getting to know each other in more intimate atmospheres. Last year I also took a course on homosexuality at Humber College."

Through the Monday night pot-luck suppers, Rosemary became close friends with three other women. After meeting, the four began to see more and

more of each other and to exchange a lot of ideas and emotional support. This month, these women all moved to share a house, a joint bank account, and a car. Each woman in the group is committed to developing honest, open relationships with the other women and all are open to the possibility of sexual involvement with each other.

As part of this process, the four have started a group journal so that they can describe their reactions to different situations, help to understand the changes and to acquire a history of how they have developed. They are committed to making it work. Rosemary feels it will be more satisfying for her to live with a group of women rather than in a couple. But Rosemary doesn't dictate her lifestyle and ideas to anyone; she just lives them in a way that feels good for her and others.

Lesbian culture is clearly a topic that excites her. She sees her lesbianism as providing special advantages for her life and the lives of other women. The house she shares has a good deal of lesbian and women's music. And the bookshelves have rows of lesbian and feminist books, women's written novels, women's health books, and resource material by and for women.

"There are all kinds of exciting possibilities for women coming out. Lesbians have developed a culture of their own over the past few years; we have books and music of our own as well as a sense of community of identity. If I'd moved to Toronto as a heterosexual, I'd tried to make friends. I think I would have felt much more lonely and isolated than I do having found friends in the lesbian community."

Toronto lesbians are acquiring a sound community base because some active, concerned lesbians like Rosemary, are working on it. Within the context of the women's movement, it has been a little easier to take as an oppressed minority group. Rosemary hopes that LOOT may also serve to bridge the separation between lesbians who came out through the bars and those who came out through the women's movement. These groups have different histories and lifestyles, but they have a common base in lesbianism. Rosemary feels that both types of women could share more. One way she sees this happening through LOOT is by women coming into the Tuesday and Friday night drop-ins, using the LOOT phone-in service as a means of communication, and getting involved in various LOOT activities.

Rosemary is very easy to talk to and a terrific listener. I've overheard her on the LOOT phone line and have wished she had been on the other end when I was coming out or just needing information about what was going on for lesbians in Toronto.

Her personality and her personal experience are as essential to the community. She's always tactful in difficult matters and is one of the few people I know who can laugh at "shrink" jokes, or sarcasm about her choice of occupation, clothes or accent. For someone who only recently became involved in the Toronto lesbian community, she fits in.

If you happen to see a woman in blue jeans riding her 10-speed bike down a Toronto street, and if she's in a dyke cap, wearing a backpack, and smiling as she's riding, smile back! It could be Rosemary Barnes. □

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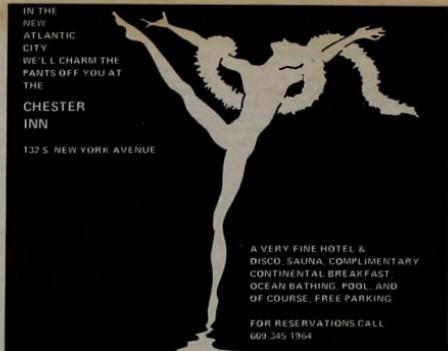
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Two days in Sodom

by Robert K. Martin

or, How Anglo-Canadian writers invent their own Quebecs

They haven't begun from nothing — Anatole France, *Cyrano de Bergerac*. *But, in a sense, they didn't begin with Quebec either.* To understand what they did begin with, we have to open with a literary tradition our Anglo writers inherited from England. Only then will we understand why their Quebecois have bed teeth.

Quebec is Canada's Italy, or Greece. It is that by opposition to which one can define oneself. The Englishman needs the Mediterranean world to confirm his Englishness. Often, if he is a poet, he needs it to deny his Englishness. But always it is a way of reflecting back upon himself, a creation of his English mind, a symbolic place, a part of spiritual geography.

In the 19th century the English idea of Italy and Greece was profoundly altered. The Romantic artist proclaimed himself by his participation in an older, more elemental form of Englishness — greater imperial Rome and wise Athens. Then how a decaying, morally impure Italy, and wise Greece almost had reverted to its sylvan deities. By the second half of the century, the artist represented his opposition to Victorian seriousness (what Wilde would call "the importance of being earnest") by indulging in Latin decadence or Greek pastoralism. Henry James could send his innocent Daisy Miller out to catch cholera in the Colosseum; her chaste mind unable to stand the touch of the wind from the East. A generation later her German cousin Gustav Aschenbach would die in Venice, of the same disease, of the same death.

The phenomenon is not exclusively English. In Mann's world, it can be a simple opposition between Prussia and Bavaria (as in *Buddenbrooks*), or the more traditional yearning by Mörke, and culminating in Aschenbach's Liebestod. But it seems to have had particular force in England, where it gave it a historical grounding in the opposition of Hebrew and Hellenes, and where the new Hellenism flourished in Peter and Wilde. Part of the appeal of the "South" was sensual, of course. In the early part of the 19th century, the "South" seems to have

meant only a place of greater sensuality, an escape from the rigidities of English Puritanism (in Regency England, the symbolic "other place" was clearly Eastern, as one can see in the Pavilion at Brighton). But it quickly came to mean, or at least to imply, homosexuality (again there is a precedent for this, in this case in the 18th century, in France). For the homosexual artist, Italy and Greece were often, in fact, places of greater freedom, moments of escape from an otherwise conventional life (Housman travelled from Cambridge to Towneley regularly to Andrea, his pederast). But they were also symbolic places, Melville's true places which are "never down on any map."

The system of opposition between a rigid, conventional domestic England, and a loose, instinctual personal South can be seen most clearly in the Italian novels and stories of Forster. His English characters go South to confront "life" and return, if they do return, deeply altered by the sexual experience, a deep recognition of their own sexuality, at the very least, a "memory." The experience need not be with an Italian in A Room With a View, it is with another Englishman, young George Emerson, who it is important that it take place in Italy, and that it amount to an erotic awakening such as can happen in Forster's *Hermann*, also set in England (George emerges unscathed from a sex scene with a prostitute in Italy), but there they must involve someone distinctly beyond the social pale (hence in a symbolic sense also "Southern") and are most likely to be destructive — Sir Richard's first with the milkman, Arthur Strelley's first, in the story of the same name, O.H. Lawrence's first, but the search for another place, a quest which led him to New Mexico, to Etruscan Italy, and even to Africa, the sculpture in *Women in Love* symbolizing the possibility of a new, primitive sensibility. The Indian and the Italian are the ideal lovers, the phallic and the effeminate, the symbolic characteristics and archetypes for Forster's English lovers, such as Mellers.

Canadian literature inherited this tradition. But for the English Canadian there was no need to travel to exotic places, no need to dream of a return to an antique past. The exotic, the Southern, the Latin — all existed next door in Quebec. And so English Canadian writers who have wished to attack their

own culture for its Victorianism, its Puritanism, and its sexual inhibitions have turned to Quebec with the same ambivalence that the late Romantics regarded Italy or Greece. The appeal of Quebec has been situated precisely in its otherness, in its denial of English Canadian values. To go to Quebec, to assert one's Quebeceness, has become a way of affirming one's sexual independence from respectability. Quebec is attractive precisely because it is forbidden. A weekend in Montreal is a moment of licentiousness, a brief interface, two days in Sodom. And so Quebec, and particularly Montreal, is a creation of the English-Canadian mind. Once Canadians had come to accept Quebec as the picturesque — and thus "lesbian" — Quebec of Krieghoff. Now they have read Freud (or more likely *Psychology Today*) and need sexual liberation. So they have invented Montreal the fleshpot, with topless dances on Ste. Catherine St., and for years they benefited from a provincial government (*Duplessis*) that was willing to look the other way.

If we are to accept Trudeau's "divorce" metaphor for the separation of Quebec, it is clear that it is Quebec which is the wayward wife and the aggrieved husband. In Tremblay's allegorical *Hasanna*, it is presumably the "feminine" Hasanna who is Quebec, and the "masculine" Cottette who is Canada. Cottette is the good, benevolent, mysterious, dark woman. But how much more exciting when the sexuality was itself forbidden, when the "other city" also harboured the "other love." And so just as the Mediterranean became a favourite place for the homosexual fantasies of the proper Englishman, so Quebec became the available place for the homosexual man to have his proper English Canadian. All of the proper ingredients were there: Quebec was poorer than Ontario, so the Quebecois was the idealized lover as working class hero. His vulgarity, his poor language, his bad health (especially those bad teeth!) became essential ingredients in his attractiveness. The Quebecois farm boy, the working-class man from Hamilton — these were not adequate substitutes, for they did not fit the myth as the Quebecois did. Quebecois represented "real life," usually imagined as being more phallic, more virile, more natural — in a word, sexier.

Every nation has such myths, I suspect. They are part of the self-doubt of the intellectual classes, and the reason is that in the 20th century has come to question the values of its civilization. In France, it may be the Algerian, or the Arab in general, who incarnates the "other." André Gide has given the definitive version of this myth in *L'Immoraliste*, a lyrical tribute to the seductiveness of immorality in Tangiers. In Canada, it is the Quebecois, or the Puerto Rican or Indian. It is their role as the Quebecois in Canada. I recently heard an American in Montreal say, "I love the Quebecois taverns. They remind me of Puerto Rican bars in New York — so authentic." (Read picturesquely.) The American Indian would probably also claim such a mythic function as well — in the 19th and 20th of them left. Starting in the 1920's the American attitude toward blacks changed, from regarding them as dark figures of diabolical intent to seeing them as primitive saints, offering redemption through music and sexuality to an impoverished and impotent white civilization. (One of the best examples of this concept may be seen in Sherwood Anderson's *Dark Laughter*, a paean to the primitive, a somewhat more complex version may be studied in Hart Crane's *The Bridge* and its figure of Pocahontas.) By the 1950's white Americans were fating all over each other in attempts to be black, or at least "black." While this concept can be useful as a way of proposing certain values to the society in power. But it must be remembered that they are the invention of a dominant group, and that they look upon the "other" group merely as a way of redefining themselves. Unless, as in Crane's myth, there is to be a real exchange, a cultural, racial, and sexual antridote. The original function of such myths can thus continue the education of the "other." Ironically, however, as Jews are the products of anti-Semitism, so the American black may be the product of American slavery, followed by American Romanticism. And the Quebecois may turn out to have been created by the English Canadian, created, that is, for himself as well as for them.

Robert K. Martin is writing a book on gay American writers, including Herman Melville, Henry David Thoreau, and Henry James. He lives in Montreal.

The No-Good Sexy Hero

One of the earliest "no-good sexy heroes" in English Canadian literature (i.e., post-Krieghoff or post-Drummond) may be seen in the work of Montreal poet Patrick Anderson, highly regarded in the 1940's and recently re-edited. Anderson's work is frequently pederastic, and sometimes indebted to the pederasty of the late-19th century English poet Robert Browning ("M.C.A. Montreal" or "A Boy's Pleasure" [about masturbation] or "Boy in a Russian Blouse" [with a blouse which is "neither male nor female, neither a boy nor a girl"]). "But he is also something of a Manly L." even if he does not have an erotic impulse; several of his poems make one think of Thom Gunn and his admiration for motorcyclists and other working-class heroes.

"Spiv Song," for instance, addresses an underworld hero who "has got a rough desire... / my pleasure, my purity, / your forehead so hot and your kisses so cool." The "sex-suky" hero gets his attractiveness from his defiance of society and from the fact that he represents for Anderson a part of himself, "my son, my shadow" (with apologies, I presume, to Browning's "Myself with Myself" [apologies to Freud]). He provides an urban version of "the Ganymede kid and a Housman lad," the sort of minor crook who would prove so attractive to J.R. Ackerley as well. He seems to assume both sexual and class status: "I am the kind of guy I might have been if I had grown up... a real... a real... — as well as entering a brief and impersonal encounter for the speaker of the poem as well as himself.

Anderson's auto/biographical volumes are instructive as well. They are written in a style that seems a great deal like a working-class memoir appearing to be a history involving a character named Patrick Anderson who is nonetheless primarily an observer. In the first of them, *Search Me* (1957), we meet a dancing boy named Toto (the name presumably derived from Mr. Rolfe) who is also a pickpocket and a "gambler."

"I don't have to be a kid to find a certain fascination in the criminal young. They represent, I suppose, your own childhood's desire to revolt against authority and their insolence is still fresh, their daring still partly a game."

And in the last chapter of the volume, the friend Bridge returns after an argument with Toto to remark drunkenly: "When Totos are about you are forced to learn that the only spiritual relationship you ever have is the one you have with yourself."

In the same volume Anderson takes up the subject of the two erotic boys in the Gymn! to muse on the two erotic images of his life. One of them is called the "brown" or "primitive" boy, the other the "fair" or "classical" boy. The brown boy is brutal, heavy, clogged; the fair boy is delicate, slim, and serene.

Anderson calls himself "dark," neither brown nor fair, but "a man of grace" (represented by the tragic but ironic case of "brown grace"). And, he adds, looking back: "Much of my childhood seems to me now the attempt of a dark person to reach completion through his friendship with a fair one, although this was likely to be such a rare occurrence that brown substitutes had often to be found." Actually I am not sure that Anderson's "brown" boy is fair, and that he turned to brown himself because of the "purity" of that fair boy. In any case, the Québécois described in a delightful chapter of *The Character Ball* (1963) entitled "The Teeth of the Lion" is clearly brown, not fair. "Patrick" meets Jacques at the Peel Pub. Jacques is "still very handsome in his blue jacket and white shirt, and rolled his shoulders like the hero of a Western." The story of their meeting turns on Jacques' rottting teeth (we shall meet them again), for the extraction of which Patrick must pay, and on the class conflicts (Jacques does not notice or appreciate Patrick's books of Graham Greene, and they have three more fights and violence when Jacques looks for money). The chapter concludes: "I had my nostalgia." James Dean à la française.

Anderson's treatment of the Québécois is peripheral to his larger concerns. His literary, social, and political attitudes were learned in

England. But when he came to Canada he found an easy way to apply the formula: the no-good sexy hero had to be a Québécois.

Erotic nationalism

By the 1960's the discretion and gentility mainly practised by Patersonian patriots like Peter Pan Brown and Marceline were the guiding spirits. Pop anthropology had made Indians sexual cultural heroes, and pop psychology was on its way to preach "bisexuality" — a little "innocent homosexuality" along the lines of "you can be gay without being a sex狂". In Canada the principal exponent of this view was of course Leonard Cohen in his novel *Beautiful Losers*. Cohen managed the (dubious?) feat of merging Jews, Indians,

in any case is clearly defined as being not homosexual. He turns it all into a joke, which is borrowed from *Some Like It Hot*.

You mustn't feel guilty about any of this because it isn't strictly homo-sexual.

I know it isn't. —
Should us faggots strictly homosexual be considered not strictly male. The truth is, I had a Swedish operation, I used to be a girl.

Nobody's perfect.

F. is a victim, and it is the Church which is responsible for "making me comment queer homo-acts with F. 's function will be to restore his lost virility to the narrator. The elaborate set he creates on the road to Ottawa is merely a device, a way to ensure that the narrator will come.

sexual-mystical vocabulary is trotted out, in long passages reminiscent of *The Men Who Died*, or *Aaron's Rod*.

...André was risen and the road deep into Hugh's high humiliation. It was life, a life, given to him. ... André never spoke again. ... Then André took Hugh's head like a button and thrust sleep onto him. It left him hemorrhaging against Hugh's quiet like the rich farewell of a Côte de Nuits...

Then it was his turn to die into life, as André squirmed over his forbidden body, his heart... flowing the forbidden phallus.

(Lawrence would easily have seen *Spiv* as wife, of course. He would hardly have been so precious — and gauche — as to identify the wine.) The three weeks in Montreal (actually 22



Anglo inventors of Montreal: Scott Symons (above left), Patrick Anderson (above right), Leonard Cohen (right), Daryl Hine (left). Photo © Gary Hine from *Preferences* (Viking).



Québécois, and homosexuals as "beautiful losers."

The "faggot" chick to leave even the Benjamins open-mouthed. As one can imagine, one of the principal models for Cohen was Jean Genêt, whose work seemed to turn "getting fucked" into a working metaphor. Genêt, the criminal saint, the existential hero, was a perfect model for Cohen. Genêt's victimization, his primitive sexuality, which persists despite the Church, will cause the narrator to "rip the buttons of his old-fashioned European trousers" (p. 117), rid him of his European heritage and make him a new Canadian.

The narrator's love for F. represents the Anglo's love for Quebec. Cohen's "faggot" chick is also sexually exciting, exceeding the assertion of his new virility. His hero is sexually excited at the Arc Latonnière demonstrations, which are more orgy than political manifestation. He sees the Québécois as the way back, the way to end the cycle of repression and victimization. He will embrace Quebec in order that he may become "a man of grace" (p. 117), "want to hammer a beautiful colored" bruise on the whole American monolith.

His sexualism derives from his anti-Americanism, so too the narrator must become a separatist, but only after he has learned the message of F., only after he has become a lover again. Homosexuality is celebrated in Cohen, but it is also a means to heterosexuality: "Our queer love keeps the lines of our manhood hard and clean, so that we bring nobody but our own self to our separate marriage beds, and our women finally know us." The passage is almost pure Lawrence, and through it one can see Cohen's "mystical" view of sexuality and his vision of the male. As Quebec helps Canada to be more Canadian, so homosexuality helps men to be more manly.

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His sexualism derives from his anti-Americanism, so too the narrator must become a separatist, but only after he has learned the message of F., only after he has become a lover again. Homosexuality is celebrated in Cohen, but it is also a means to heterosexuality: "Our queer love keeps the lines of our manhood hard and clean, so that we bring nobody but our own self to our separate marriage beds, and our women finally know us." The passage is almost pure Lawrence, and through it one can see Cohen's "mystical" view of sexuality and his vision of the male. As Quebec helps

days — is there an excursion fare? are a sexui and spiritual awakening, in which a married and respectable English Canadian enjoys non-stop Quebec homosexuality. More than that, they are an epiphany, or rather Mass of life, in which the communion chalice overflows with cum, and the congregation is loved precisely because it is ugly.

The first two "tricks" establish the pattern. Both are prostitutes — and cheap ones at that (one gets \$5, the other \$8, because it's after midnight). It is a deliberate season in hell — "it is disaster... consequence of my desperation of all I hold dear — the requisite Disaster..." Yvon is natural: "What You do is what You do," while Pierrot him — from some inner law he follows now (flawlessly) "pp. 35-36), sexually perfect and tactfully callid, with a room all plastic and pastel. Pierrot, the room-mate, is number two, "within an hour of Knowing Yvon because only the Biblical," "know," with its capitalised "K" describes her for this kind of life.

Yvonne is "a picture of common teeth — 'indelibly Carayon... like iced potatoes frites,'" and "a capacity for some kind of ill-giving dirt."

Symons is absolutely unbearable when dealing in such mystical sludge. He is better when describing sex, although even then his reticence overwrites shows. His typical profanity includes the name of Marlon Brando, whose "manus" (from "The Bugler's First Communion") becomes manuscapse and manusk, and whose "The Windhover" and "Harry Ploughman" are revised into passages such as this one:

I soar now above the Ploughman all the land white and warm beneath my birth and soar centred in all circle down doffing my cap in salute to the coat of this brave Ploughman who too still touches the deep earth still imbeds us all in the land that feed us how now to his head engulf in my anxious mouth for that manusk... savour this sheer landmark grateful! that Pierrot though he be a man of grace has his bulb-imbodied rod straining and down around its tip articulating my manhood at each gust of uska freshcape plow deep this landman

Mystical sludge

A year after the publication of Cohen's novel, a full treatment of the Quebec/Canadian homosexual/heterosexual split appears in Scott Symons' "personal narrative," "Place D'Armes." Its structure is self-consciously modern: it is the journal of a man writing a novel, which novel is intertwined with the journal, which is, of course, the novel one is reading. But its ideas are quite similar to Cohen's. The English Canadian is strong, proper, and bullish; the French Canadian is clever, intuitive, and sexy. Federalism is a failure, and the solution is apparently for everyone to become a French Canadian, or at least to be fucked by one.

Lawrence is even more of a source for Symons than for Cohen. The entire

Continued next page.

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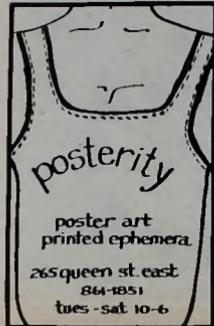
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that places me to impending harvest.
Faint moaning sleep in flesh we
lurid dandle and run along the
hedgerow by our shore....

Symons may gain verbal strength from his appropriation of Hopkins, but the intellectual influence of Hopkins is fatal for a novelist of the 1960's. Hopkins' erotic fantasies were just that, fantasies which could be easily translated into action. He punished himself by imposing a rigid order and abstinence, forcing himself to transfigure erotic power from the young man to Christ. While this can amount to an eroticising of Christ, as Lawrence, it must also mean an attempt to reprobate and mortify the young man, who can no longer be, but instead must mean. It is not surprising that half late in the novel

Symons can speak of his cook as the Holywood, the anus as the nave, pun on the "assassin" as he is about to rape the serious Whitman, too, saw the sexual experience as the source of mystical understanding, but he did not use liturgical symbols or set his fantasies on a cathedral alter. Whitman also, unlike Lawrence and Symons, did not make the phallic and the Symons' self-mockery a religious object and tried to shock by the blasphemy of it all.

Symons explicitly rejects homosexuality while apparently enjoying homosex:

"I often drift into... leaves me cold. I am not uninterested, but I know that this is not what I want. It is not homosexual that I want — no, not at all; because there is something decisive missing in these men, some final reality... Something to give that has been given from them. It is the opposite of the man who has lost his soul to the other. In contrast, these men lost the whole world to gain their ascent... Now it is not the homosexual I want... It is the sentient man."

Symons has reduced the homosexuals he meets to their sexual parts and then is ready to leave. Not fearing, one accepts something without it, he must remain quadrant ad absurdum. Even his formicates that, "it's a novel about a novel, and the character in the novel within the novel can therefore be safe from any charge that he is Scott Symons. No, Symons remains a heterosocial author; he's just visiting us."

Symons denounces the "typical English-Canadian's romantic vision of French Canada, *Le Vieux Quartier*." But he replaces it with a new Romanticism. Like Cohen, he is tired of the folklore of pious Jesuits, pure Indians, and picturesque habitants. But the new romanticism is equally unreal, equally demeaning, and equally patronising. Symons' Montreal has, as he notes, all the qualities of the Americans' Paris. But he fails to note that that Paris was a literary image of the 1920's which hardly survived the decade. It was a child's vision, built for provincial little towns in England and Scotland, a place where they could have fun, tall tales and pretend that they were men.

Symons also states that he is not merely praising phatic consciousness, as when he is denying that he is a pedophile: "The central issue... is the capacity to love (much more important than even the capacity to make love). It is not that I am a pedophile, only a dodge, away out of that dirty word." In Symons' novel loves, although some of them do make love, half-hour encounters with prostitutes, even those whom your vision transforms into acolytes of the Holy Rod/Rood, are hardly likely to develop "the capacity to love," in any form. Symons concludes this passage with the declaration that he will be a Federalist rather than a Federaliste, a pedophile Canadian who makes a career out of his self-castration in the Ottawa Park Barn. All Federalistes are of course pedophiles-mangueurs. Federalists are really queers. This is a new version of the holiness of life?

Hine's long narrative poem, *In Out*, is largely set in Montreal and concerns the young Hine's student days at McGill when he entered into the Roman Church and into the closet and his passage out of both church and closet. The sex and nature, trampings, thefts, the attempt to express her, and sexuality is restored. Put this way, the work would seem to have a considerable similarity with the other works considered, particularly *Place d'Armes*. In fact, however, there is little relationship. Hine's poem is concerned with the development of self, while Daryl's is a refusal of own nature. He is unwilling to "blame" anyone for his self-realisation. And he realizes that the path to self-realization is not always as easy as that of Cohen, Symons, and Scott. Symons, on the other hand, is a suicide, perhaps driven to it by a psychiatrist father who abandoned his Jewish faith for Rome, and the lover's mother is also dead, gone mad after the failure of her suicide attempt. Quebec is not a safe place, not a real place, except which it is. In the case of the drama of Hine's life is portrayed. Only one Quebecois character appears in a sexual context, Jean Pierre, who is "free and easy in speech and behaviour and dress" and who, when Daryl enters to borrow a book, did nothing to cover himself or conceal his excited condition revealed by the light of the half,

Daryl, not yet "out," lies down the hall, Jean Pierre is not a symbol or an icon. He is, if you like, free in a way that Daryl has not yet been. His freedom is not a symbol of Quebec's blood, co-operation, consciousness or the Mediterranean spirit or even the noble urban slavery. He is simply Jean Pierre with an erection. And no rote teeth,

Quebec without metaphor

Homosexuals, like Quebecois, have come into Canadian literature by the *porte de service*. Homosexuality remains the final taboo of Canadians, the very indulgence of which reveals one's moral purity and honest heterosexual quality. Located next door, Quebec has remained the metaphor for homosexuality, since homosexuality is the forbidden land of lustful desires, more sensual and hence not quite fitting for Quebec, since it is a state within, an inner subversion, a darker, cruder side.

The roots of this lie in European literature of the 19th century, in the English ambivalence about the South, and the identification of the South with "dark" sexuality, and in the heady period of the 1920's. *Le Vieux Quartier* is an example of this. The South is equally unreal, equally demeaning, and equally patronising. Symons' Montreal has, as he notes, all the qualities of the Americans' Paris. But he fails to note that that Paris was a literary image of the 1920's which hardly survived the decade. It was a child's vision, built for provincial little towns in England and Scotland, a place where they could have fun, tall tales and pretend that they were men.

And unlike Forster or James, both of whom saw the "Italian experience" as a means to the deepening of moral awareness and a greater understanding of the complexities of human existence, Canadians have created pastebord figures, plastic crucifixes which turn out to be phallic effigies. Hine's work begins to look like a kind of pastoral, but is concerned with the development of sexual and moral consciousness. It is the first Canadian work to treat the conjunction of Quebec and homosexual reality without dissembling or condescension. It recognises that the repression of human nature is not something to be gaily abandoned for a weekend in Montreal, but a dangerous attempt to break a tradition. Hine's Quebec is not a fantasy out of Huysmans or Genet, but a place in which people attempt to come to terms with their own existence. It offers no formulas, no easy solutions; not surprising then that it has been neglected for a vision of Quebec as Marlow, Sodom, Rome and Greece. □

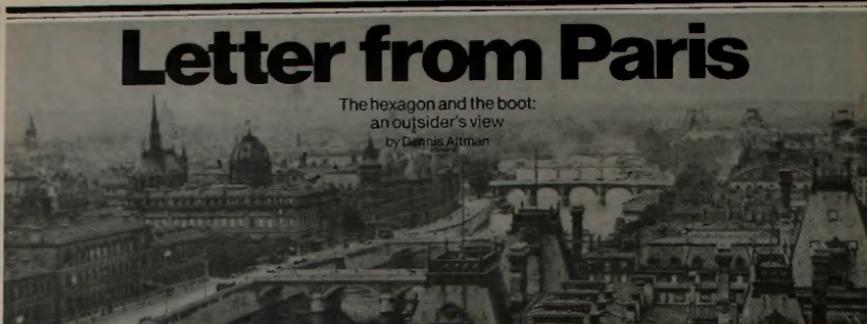
A real place

The last work to be considered in this study is easily the best of them. Daryl

Letter from Paris

The hexagon and the boot:
an outsider's view

by Dennis Altman



It seemed that all Paris was there. What began as a week of homosexual films in a vaguely kinky cinema, quickly turned into the largest political and social gathering of homosexual women and men seen in France since the heady days of Front Homosexuel d'Action Révolutionnaire, some 15 years ago.

Hundreds came to see the films — most of which only illustrated the depth of the stereotypes against which the movement should fight. (Perhaps the most positive movie was *Mädchen in Uniform*, made 46 years ago.) They heard debates on transvestism, sex roles, the politics of the gay and lesbian community, the ghetto, paedophilia and homosexual struggles. Then thousands came to the dance — a huge tumultuous crowd of gay militants, feminists, hustlers, heterosexual voyeurists, exhibitionistic street people, two dogs and what seemed to be a cross between a Krishna sect and a group of bald bikers.

The press came as well; not the government monopolized radio and television, but the newspaper speaking in their different tones, sometimes coolly, but also discussing the gathering. And perhaps the most important, the gathering, uneasily seeking to understand what all these beguiled queers and lesbians in trousers want from them.

Organizers of the week were the Groupe de Libération Homosexuelle Politique et Outildien (GLHP), a group which emerged in the early 1970s from remnants of FHL. The GLHP had in its several strands of which the GLH is the only one remaining in Paris*. (There are also GLH groups in Brussels and in a number of French towns, most notably Aix-en-Provence where there was a gay campaign for the town's municipal elections.) GLH is emphatically not concerned with the rights of homosexuals, but rather with the recognition of homosexuality as an integral part of sexuality and the inclusion of homosexuals in any movement to radically remake society. Thus the group condemns the commercial gay world — the ghetto — as merely reinforcing the homophobia of the non-homosexual minority which can be incorporated into existing society through the expansion of the commercial world. And, for GLH-PIQ, contact with the women's movement and the left in general seems a more important priority than contact with the majority of homosexuals. "We have to be a vanguard movement" stated one member enthusiastically.

The political highlight of the week was the intervention of an official from the French Communist Party (PCF) who claimed that his party supported the struggle of homosexuals. Boos and shouts of derision greeted him from the audience. The PCF has been under attacks on gay people in last year's May Day March or about the Armenian casket, Parc d'Anjou, in prison for his homophony. The official could only answer feebly, "We condemn that. But we also condemn the United States whose immigration laws refuse entry to homosexuals." More shouts and jeers.

The official from the PCF could, of course, have made his point far more strongly. There are many homosexuals in prison much closer to France, notably in

Spain, and the persecution of gays in Argentina and Chile is of Gulag proportions. Not that the left militants of GLH-PO want to ignore this. But like many French, their ignorance of the world outside the Hexagon is high, even when, as here, the gathering is a common language. Only the accident of representatives from Belgium, Britain and Australia meant that other movements were mentioned.

What was interesting was not the debates — weirdly reminiscent of those among all radical groups — which demonstrated that elsewhere and elsewhere, Predictably, the evening devoted to female homosexuality turned into a battle over the exclusion of men from the hall — which was opposed by the women in GLH — and ended in a fight between one man who refused to move and some of the GLH men. (About a quarter of GLH members are men.) It was, however, surprisingly good considering the male domination of the group.* Predictably, too, the discussion on transvestism was a battle of ideology in which the experience of transvestites was barely mentioned and these beings were who could possibly be interested in them.

What was most interesting was the obvious need for gatherings of this sort felt by the people who came during the week. Paris may well possess one of the largest gay ghettos in the world in terms of fashionable restaurants and discos for homosexuals, but they are second to none in their homophobia and contempt for their own identity. (The French ghetto, as everywhere, is much smaller.) The need for an alternative is huge, all the more so because of the French custom of living individually in small studios rather than collectively. (The French young talk with awe of the squatting communities in London.)

For GLH an homosexual is as trendy on the left as it is elsewhere (at least in parts of Europe and in Australia). The French left has been very slow to accept the validity of homosexuality. The position of the Australian Communist Party, the first official Communist Party to declare its support to the gay movement is better known than the French gay radicals themselves, and the position of the GLH statement was broadcast over the international radio at the festival. Not only the Communist Party but many of the more extreme left groups, as well as the Socialist Party, are unwilling to even discuss homosexuality. Meanwhile, it becomes increasingly chic to speak of the gay agenda and the trendiest bookkeepers who look like gay film stars and their wives in Paris, or who read the latest novels of Yves Navarre and Jean-Louis Bory. For the gay radicals who want, above all, to be accepted by the left, this is all very upsetting.

Organizing a homosexual movement is extremely difficult in a country where the church and the family mean so little. Every alienating, commercial gay world (and on the other lack of such a clear symbol to rally around as is provided by anti-homosexual laws in the Anglo-Saxon world). It may be that the strong French tradition of privacy means that most people, both gay and straight, tend to ignore the social stigmas that still exist. Even the radicals do not talk much in terms of social oppression. Indeed,

the most striking thing about the French gay movement is that its respectable wing (Arcadie) is virtually invisible, while its radical wing seems quite disinterested in identifying concrete examples of its work.

It's quite different in Italy where the gay movement is probably the most interesting in Europe. The Italian movement, FUORI, was born in the early seventies and in its early days was much like the other movements that flourished in the aftermath of May '68 and September '69. The crucial difference was that in 1974 the movement decided to federate with the Radical Party, an old established centre party that in recent years has taken up the cause of women, ecology, prisons, mental hospitals (notoriously bad in Italy) and gay. With the Italian Communists being so close, and the Radicals so avowedly pro-gay, the Partito Radicale remains the only real parliamentary opposition on the left (though there is, of course, a much larger non-parliamentary left opposition).

The homosexuals in the party, again mainly men, are prominent in a way unknown elsewhere. In fact one of FUORI's leaders, Antonio Pezzana, expects to enter Parliament next year as an explicitly homosexual deputy. But Pezzana stresses that the party operates both in the legislature and on the streets. For instance, at the moment the party is organizing a campaign for a referendum that would end a number of authoritarian governmental practices. FUORI's policies actively oppose this activity and has full access to the party's radio stations — Italy possessing a large network of private radio stations — and would seem to have solved the problem of how to form coalitions with other radical groups that has so plagued other gay movements.

But, as all homosexuals agree, FUORI has its critics from the left, especially the Milanese Homoousia Committee (COM), a large group of gays who have taken possession of a disused palace where they try both to provide accommodation for homeless gays and to create an alternative life-style. "We refuse categorically to demand civil rights," says COM's president, Cesare Marzini. Marzini, whose book, *Elements of a Homoousia Critique*, is about to appear in Italy, (*Quoted in Liberation 4-21-77*) The Milanese gays are in part reminiscent of Haight-Ashbury and partly a manifestation of the new radicalism that exists among students and they young unemployed in Italy that have no place in the traditional parties and in its de facto Communist elites. And if the French gay community with COM, there is a large gap between their strongly bourgeois life-style and the counter-culture of COM.

If the gay movement in Italy seems the most radical in Europe today, the reasons are not clear. The most important is that homosexuals have clear targets to attack, while the political system is unlike, for example, Spain, which has an even stronger tradition of machismo but is sufficiently open to allow homosexuals to organize. Equality, there is no commercial ghetto of the sort found in North America and Northwest Europe. Although homosexuality is slowly becoming chic among the upper bourgeoisie, Italy has

not yet managed to incorporate homosexuals into a consumerist society to the extent found elsewhere. Most important, Italy is today the most politicized country in Europe and the left is strong. In this sense, in some way, if the left wins this year's elections in Spain and abolishes the laws that make it still impossible for homosexuals to organize openly, one might expect a burgeoning of the movement that already exists in the largest Spanish cities.

Two factors seem important if one considers the state of the homosexual movement in France and Italy as compared with the Anglo-Saxon world. (I don't know enough about Quebec to say which it more resembles.) The first is that the long British tradition of seeing the Liberal movement as the main defender of homosexuality — Oscar Wilde fled to France and the novels of E. M. Forster are full of yearning for the freer sensuality of Italy — seems to me false. France, in particular, is one of the most heterosexist countries I know, and the atmosphere at the dances during the week was far removed from the more democratic, more gay-oriented dances in the United States and Australia. In neither France nor Italy does the famous Napoleonic Code, which ignored homosexuality, mean that social pressures are less than elsewhere or that gay relations, at least among men, are less alienated or problematic. The macho tradition of the Latin world is different from the puritanism of Anglo-Saxons, but it is not necessarily less oppressive.

Second, the gay movement in both countries, or at least its radical wing — for in terms of numbers Arcadie is much stronger than GLH — is preoccupied with its relation to the left in a way foreign to Anglo-Saxon countries. Of course, the gay group in the English-speaking world agonizes over the links between socialism and gay liberation, but in both France and Italy, where there are powerful (if reformist) Communist parties close to power and a far stronger revolutionary tradition, the allies of the left against capitalist repression have considerably more credibility. There is no possibility in these countries of a movement, or even a conference, that would group together all homosexuals — the depth of political division is too strongly reflected in the gay world. Arcadie is inhospitable to those who do not share a broadly Marxist view of society and the economy. This division is divided between those who seek radical change via the system and those who reject that possibility altogether. The *Spartacus Guide* speaks of a much more moderate group, *Associazione Italiana per il Riconoscimento dei Diritti degli Omofili*, but I know nothing about them.) The gay movement in France and Italy is not interested in this sort of Gay Pride demonstrations that now exist in New York and San Francisco, financed by gay bars and including male/female politicians who have begun to discover the possibility of the gay vote. Whether respectability and consumerism will triumph and reduce the radicals to an impotent fringe, as has happened in the Anglo-Saxon world, remains an open question. □

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So do Experts on homosexuality. I don't like them. They're parasites, sucking the life out of my gay life, my love life and my sexual orientation. They do their M.A.'s and Ph.D.'s on me, write books on me, make their names on me, get fat "professional" fees to "test" me, to attend conferences, symposiums and commissions on me, and to discuss Expert opinions about me to the courts and the media. They have the guts, the self-confidence and courage, when bigots ask them stupid questions about me, to reply "That's a stupid question!" or "I don't know enough to answer!" or "It's his life, ask him." I dislike them — and fear them. I admire them — and despise them. They are products of ignorance and arrogance. They read on and on of what is recommended to them to get a degree understanding even less than they know, and sell what they haven't got to anyone who'll buy it, at any price.

What about our own experts, what about setting Ph.D. on Ph.D.? Do two negatives cancel each other? I don't want anything said about me to come head or behind my back. Some say we have to talk to these people in their own language, we have to convince them they're wrong. Reason must triumph, etc. But their jobs, their image, their existence depends on their being right, more important, dangerously wrong — to others, of course.

Professional bigot Chicas Socratics: "Wide acceptance of homosexuality as a normal form of sexual life, implied in the civil rights ordinances, will increase homosexuality. Whether they know it or not, the citizens of Dade County [Anita Bryant] are creating a society based on a basic concept of life that men and women normally mate with the opposite sex."

He's been spreading this kind of baloney for years; he's so full of it he'd drown in it if he didn't share it. Left to his own patients he'd be bad enough, but he's an "expert," so he legalizes the citrus crazies.

And Dr. Cooper, "professor of psychiatry": "It is vital that we remain free to consider the question of homosexuality as an illness; to be able to offer treatment when it is indicated without being misinterpreted as attempts to violate the civil rights of homosexuals." Is vital that we remain free (or not) to consider that? I consider that's stupid, Jews money-grubbers, Vietnamese Gooks, Arabs, dirty, Communists evil, and to be able to wipe them out when it is indicated without being misinterpreted as attempts to violate their civil rights. And this creature teaches. As long as my "rights" are concerning the way I approach people who profit from them, all their civil rights and they aren't worth having. The Socratics and Coopers aren't our opponents in a debate, they're deadly enemies.

You'll read elsewhere in *TBP* about the Gay people's attack on the Big Brothers' how-to-wed-out-homosexuals session at the Ontario Ministry of Mental Health Psychiatry — the Ontario government's temple to mind-control. Here's how I saw it. A guerrilla party of 21 (my count) Gay people, well-prepared but unarmed, took over the session. The Experts were genuinely shocked: the patients suddenly revolted, the problem jumped out from under the microscope and decided to stay. We were told that homosexuality, either you're going to hear the truth from us once or you're not going ahead with this exercise in bigotry! Some of them left — bigots are cowards; some stayed, some may even

have listened. When the police came, called by the organizers, we had about 30 seconds to choose: participate, surrendering our agenda; Big Brothers / Clarke gave up their agenda; we gave up ours. They gave up the demand that we pay to register in the conference, we said we were not guests but Experts like Dr. Bray (more of her later) so we should be paid like she was, but we agreed to cut ourselfs off from the payments (plus two intruders they didn't know about). The session broke into five discussion groups; we steered these away from the problem of homosexuality to the problem of homophobia, anti-Gay policies. Here the Experts retreated in confusion; some people seemed more interested in attacking themselves. About even if you believe a policy immoral or destructive you won't protest because the government won't fund you, how can you claim to make your own decisions? And the penalties for a male under 21 expressing himself sexually with another male under or over 21 are easier to impose than for adults who bathers a child in the hospital or even to death. You can beat them up, — Big Brothers and Ruth Bray approved — but can't you dare care them! Anyway, up to lunch, you might almost say we ran the conference.

After lunch, I think we lost it. Having lost physical control to the police, we now lost atmospheric control to the Experts. It took about 15 minutes. The people who'd spoken out in the small groups were silent, the bigots swelled and spoke. We were exhausted, of course, but you can't stop your enemies from starting. It ended with everyone talking about nothing. Better than homophobia — grants.

Three things happened after that first triumphant hour: our anger receded below our good manners (we'd feared they'd be violent), our physicality among them other "participants" were absorbed by them; and the Experts demonstrated why they're Experts — they know how to connive "ley" persons into depending on them. They got the tone back to medical / psychological, the atmosphere back to Trust Us-Experts-We-Know-More-About-This Than You. We've been "experimented on rats, who's more qualified? you want?" (As for their animal research, they can link their own behaviour with rats as much as they like, but leave mine out of it!) Chet Expert Ruth Bray, forensic (criminal) psychologist, was phenomenal. Someone said he was so slippery he was moving in "passing" direction "from you to yourself." Once again she contradicted herself repeatedly. Her language and delivery are her forte: she mixes ingenuousness, pretensions of scientific objectivity and lobs information into a fantastic mess of jargon, heavily-biased innuendo and loaded off-hand remarks. She kills in passing "Normal sexualities" versus "Non-normal sexualities" practices, "deviant" ways (she refused to define deviant), "inappropriate mating," "homosexual" tendencies, "a well-adjusted boy won't likely respond to a "pedophile," but a "deprived one will stick like a leech, so we must "protect the adult with their tendencies," "the process of (sexual) sometimes turns people into productive homosexuals," etc. If this is objective science, then Einstein was retarded. Of course you're not supposed to think about these things, just swallow them.

For once the last word isn't theirs about me, it's mine to them:

I don't need you. You need me, but you can't have me. More simply, go fuck yourselves, Experts.

by Michael Riordon □

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TWO FULL TIME GLENBORD COLLEGE STUDENTS would like to meet other lesbian families. We are students and have time available to informal get-togethers to discuss common interests, etc. Discretion assured. Drawer 659.

SOMEWHERE OUT THERE (not in the city) a lesbian would like to meet a sincere woman 19 to 30 for possible relationship. Please send photo. Drawer 691...

SOUTHERN ONTARIO

DAY SERVICES - Woman would like to correspond with other gay service personnel (male) and especially female relating to how you cope with being gay. Anonymity guaranteed. Correspondence from gay-ex-service people including why, and how you left the Services would be appreciated. Your name and address is treatment (unless you so desire) as your experience as a gay serviceperson or former serviceperson is all that is important. Write letter that wish a reply will be answered. Drawer 610.

WINNIPEG

PROFESSIONAL WOMAN in late 20's struggling to come out of the closet seek company. Interested in other women who are living alone and would like to meet and talk with Lesbians who have gone through this period. Have many interests, but most now are lost. Not the closest. If you are sincere and can help me I would like to hear from you. Drawer 612.



FRIENDS

VICTORIA B.C.

HUMANIST interested in 10-speed biking, short stay camping, hiking, good conversation. Gentle by nature. Want companionship. Victoria BC Area. Drawers 591.

Classified Ad Form

Conditions

All ads must be prepaid by money order or cheque. Do not send cash or money in the mail. The Body Politic reserves the right of refusal.

Late copy held over for the next issue.

Copy date for next issue September 1st (No. 36) — August 10
October 1st (No. 37) — September 9

Rates

Individuals \$1.00 per word. Minimum \$2.00.

Businesses \$0.30 cents per word. Minimum \$8.00.

Box numbers: We will assign you a box number and forward your mail once a week for \$1.00 per ad per issue.

Reprints: There are no discounts for reprinting classifieds.

Publish in section:

Box number required

Enclose \$____ for no. of issues.

Name _____

Address _____

Print your ad below in block letters, one word in each box.

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Toronto, ON
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Eastwind

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Station A

Toronto, Ontario M4J 4Z2

Wholesale Inquiries Invited
1416-925-2423

Store open 24 hours!

GODD-LOOKING INTELLECTUAL seeking a friend. Good-looking, 30s, married and bi. Absolute discretion. Ottawa area. Drawer 712.

MALE, 27, 5'6", 138lbs, muscular build, brown eyes, brown hair. Interested in friends, bi, or gay. Seeks an affectionate male to 35. May lead to permanent relationship. Not into drugs and am non-smoker. Photo appreciated. Drawer 607.

WOMEN'S GOUND

YOUNG, MASCULINE, 24, extra good looks, black wavy hair, blue eyes and slim muscular body. Want young guy under 24 who is interested in real relationship. High schoolers welcome. Photo appreciated. Drawer 609.

KINGSVILLE

REGINA MALE, MID-20s, seeks lasting relationship with masculine, single male together. Prefer an attractive and dominant male 20 to 25 who shares my interests in travel, music and books. Write including your phone number and address. Drawer 693.

WINNIPES

LISTENING OUT THERE — Sagittarius, 35, dark hair, French last name, MID-20s in Hotel & Restaurant business, seeking a friend. Open, sincere, sensitive, devoted, "homebody". Loves travel, fine food and wine, flowers, a smile, a touch, the sand, the sea, the beach, the sun, the moon, reading, writing, all the arts. P.R. personality. Very sexy, always sexy, like porn. Have lived and experienced just about everything in life. Interested in meeting new people and now am looking for you out there. You must be over 30 and have also experienced life. I prefer a man in a stable profession or business with outgoing view of gay life, willing to work hard, to share, to bond, to respect, to love, to belong. I am willing to relocate anywhere for you. My heart is open but this is not a rush affair. All answered. Please give a much as possible. J.P.G. Box 101. Write me soon. Drawer 694.

NORTHERN MANITOBA

MALE, 38, slim, looking for permanent gay lover to live in, financial assistance possible. Please enclose short resume. Drawer 558.

SASKATCHEWAN

YOUNG MALE, 21, 5'8", 172lbs, good to say life. Clean looking, quiet, non-smoker, many interests. Looking for friendship or a sincere relationship. Open to all days between 18 and 30. Photo appreciated. Reply Boxholder, Box 128, Jordan Station, ON LDR15.

MASCULINE MALE

univ grad, sincere, good looking, Trav' highland and lake country most weekends and some weekdays. Would like to meet and enjoy companionship of area gays. Love the outdoors, sports, backpacking, outdoor activities, wildlife, good conversation and friendship. We may become more than friends. Haliburton-Kawartha Lakes area. Drawers 704.

OTTAWA

COMPANIONSHIP SOUGHT for meaningful relationship by mature attractive. Brilliant technician, youthful 40s, born optimist, many interests but very lonely. Sincere replies only please. Drawer 704.

ETOBICOKE DAY looking for companionship, especially weekends. If you are young, clean, nice straight and not afraid to show your true colours, come see a female looking for the company of an older and maybe wiser friend. I would like to hear from you. Pic and phone no. appreciated. I am 39, 5'7", 148lbs, not too good at sports, but athletic and with many interests. Let's meet. Drawer 709.

CLEAN, DISCREET, SLIM, double, 26, 5'6", 132lbs, seeks a masculine, single, uninhibited w/rd. w/bil. hairy or smooth male for friendship — plus. All answered. Drawer 710.

GAY MALE, 28, attractive. Interested in real relationship. Would like to make new friends from 21 to 35. Drawer 713.

ACTIVE MALE, exactor, stable, athletic, 26, 5'10", 170lbs, curly hair, seeking a friend. Single. Any age. The right man/men won't be sorry. 1 hr drive from Windsor, London. Reply John. Drawer 678.

KITCHENER

MALE STUDENT middle-eastern background, 28, 5'10", 183lbs, masculine, seeking friends around same age or younger. Not into bars, baths. Race, colour unimportant but would be pleased to mix Arabs, Jews, Irans. All letters will be unanswered. Write Hamid. Drawer 680.

TORONTO

VERY SEXY, HANDSOME, YOUNG student in 20s has classy goods for trading with well-endowed, muscular, attractive young males. Drawer 705.

ROMANTIC, HANDSOME

boy, new to gay life, looking for friendship with intelligent, attractive, muscular male, 16 to 22. Drawers 706.

WANTED

clean, bearded guy for 69. Tm 42. Discretion. Drawer 707.

MUSCULAR BODY BUILDERS with distinction desired by executive in 30s for friendship and whatever else. Please enclose a photo if possible and your phone number. Drawer 708.

YOUNG MALE, 27, honest, sincere wishes to correspond with anyone who is interested in a long-term relationship for friendship plus someone to go new places welcome. My interests include music and sports. Will answer all. Write Drawer 632.

MALE, 26 seeks guy for dancing, drinking, parties, etc. and just good times. No strings. I have many interests. All letters answered. Drawer 813.

GOING DOWN

See what going down is all about:
a new store in Toronto

- gallery • interiors •
- memorabilia • plants •

221 "A" Avenue Road, Toronto
923-2315

Artists and their portfolios welcome...
Open Tuesdays through Saturdays.

CLASSIFIED

MALE 30, 5'9", 185lbs, inexperienced. Would like to meet an attractive man over 20. My interests include: swimming, jogging, hiking, bicycling, concerts, movies, photography. All responses welcome. Discreet. Boxer 894.

MALE 35, TRIM, straight-looking. seeks gay contacts in teens and 20s, white, Eurasian, Oriental for friendship, sex, possible romance, sharing. Hobbies: reading, Karate, cinema. Long hair and drugs tolerated. Discretion and cleanliness assured and expected. Photo appreciated. Beaches area. Drawer 692.

QUIET, VERSATILE, SLIM, Wind-uninhibited, 5'6", 142 lbs. Interested in S/M (male) seeks him out of smooth or smooth or passive male for discipline and humiliation. Limited responses. All answers welcome. Drawer 895.

GOD LOOKING, MASCULINE GUY, 36, would like to meet other masculine guys for sex and friendship. I'm 5'11", 165lbs, dark complexion. Have my own apt. Drawer 897.

GAY "MARRIAGE" CAN WORK when males are compatible, though Christopher waited 20 yrs for Don. Are you a gay male who is serious minded, emotionally mature, widely read; enjoy conversation, theatre, classical music, outdoors? You have your own place, your own car, you're not afraid of latents? Send photo and description of photo of selves, and interests. Drawer 682.

YOUNG TO TORONTO - seeking sweet people looking boy 16 to 25 interested in earning money privately. Private, discreet, no strings attached. Photo please. Drawer 690.

MALE 27, has FREE accommodation for youth under 20. Must be clean, honest, sincere. Photo appreciated and returned. Drawer 681.

ACCOMMODATION - MALE 48

skins wanted. I am very

kind, honest values: honesty,

courtesy, affection, creativity,

energy, growth. Should we meet?

John 1965 0714.

GREEK MALE: young, tall,

thin, muscular between 15 to

45. Must be exceptionally well

hung and interested in taking care

of bottom men 45 with great rear

end. If you're a bottom, come see me.

You might stop looking any fur-

ther. I am sure I can satisfy either

straight or gay. Please no drugs,

S/M or phones. This is a serious

proposition. Phone Hal in Toronto

at 964-2290 evenings: No strings at-

tached. Drawer 695.

GY 21 TO 35 WANTED for sex. Natural girl in 40s. I have a good body and am into leather and leather. Need energetic, strong partner for my business and for my life. Looking for a long lasting relationship. I can provide the home and the opportunity. But applicant must be easy to work with and will sell out in a few years and move to San Francisco. Reply only if you have a good body and are into leather and cleanliness assured and expected. Photo appreciated. Beaches area. Drawer 692.

MALE 35, TRIM, straight-looking. seeks gay contacts in teens and 20s, white, Eurasian, Oriental for friendship, sex, possible romance, sharing. Hobbies: reading, Karate, cinema. Long hair and drugs tolerated. Discretion and cleanliness assured and expected. Photo appreciated. Beaches area. Drawer 692.

MALE 37 would like to meet sincere guy for sex, friendship, etc. I am clean and discreet. I am interested in playing, good books, soft music, quiet walks and some tennis. Have come from a good family. I am a good listener. All replies answered. Discretion promised. Drawer 647.

MALE ATTRACTIVE MALE

couple, mid-30's, into gourmet cooking, world travel, same sex

latency. Send photo and send check or money order to

Be Proud Tell Others
Now, for the first time
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of gay life.
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Pawt., R.I. 02860

MALE, 26, 5'9", 135lbs, ebony dancing, travel, theatre. Seek sincere, affectionate, mature male 25-40 to share interests with view of long term relationship. Sincere replies answered quickly. Drawer 670.

GYA SEXUAL FANTASIES Male and female fantasies wanted by gay male. I have a lot in Spain. You must be sincere. Photo enclosed. Send photo. Drawer 690.

GY STUDENT seeks serious individual, financially responsible to share my life. Non-smoker. Flat \$70/month, plus utilities. Native speakers of French or Italian welcome. This is not an ad for sex. Phone Walter at (416) 655-3286. Drawer 692.

GYG MALE, 21, 5'7", looking for female companions around the same age. Must be sincere and honest. Will answer all. Photo appreciated. Drawer 688.

NORTHERN ONTARIO seeks company with others under 25 in Toronto/London area. Photo if possible. Drawer 689.

GY LESTONATE seeks company with others under 25 in Toronto/London area. Photo if possible. Drawer 689.

GY NORTHERN YOUNG male 18-25, like to meet other boys within 100 miles of New Liskeard. I am 5'6", 155 lbs, blue eyes, blond hair, well-endowed. Teenagers and new gays welcome. Also named. Phone Jim, Box 370, New Liskeard, ON P0J 1P0.

MALE, 30s, good-looking, well-hung, interested in same. Other interests: chess, magazines, movies. Exchange friend correspondence. No experience, perhaps occasional meetings. Not interested in drugs. S/M. Must be clean and discreet. Drawer 717.

MONTRÉAL
MURRAY OF WINNIPEG, please contact D of Montreal. Urgent. Box 274, Town of Mount Royal, Montréal, Québec.

TORONTO MONTRÉAL AREA, Bi-monthly magazine 34 highly stimulated by bondage, negligees and dominant affectionate singles or couples of bodies, minds, at times acrobatic, sporty men. Passionate by nature. Sincere letter with your references brings prompt reply. Photo appreciated. Drawer 718.

MAN 29 INTO BUNS. Loves to massage, feet, lick, kiss, spank and gag into. Can dig strops and sex toys. Can do anything. Know what you want. Sex games, positive, under 1000. Call Jacques at 514-852-1076pm.

HOMES
TORONTO

PROFESSIONAL ORIENTAL male 30, 5'8", 155 lbs, thin, hairless, house, beautifully furnished. Wishes to share with other gay male 20 to 30. Interests include dancing, theatre, music, antique collecting. I have a lot in Spain. You must be sincere. Photo enclosed. Send photo. Drawer 690.

GY STUDENT seeks serious individual, financially responsible to share my life. Non-smoker. Flat \$70/month, plus utilities. Native speakers of French or Italian welcome. This is not an ad for sex. Phone Walter at (416) 655-3286. Drawer 692.

GY GUY ROOMS: Nats, apartments. Furnished and unfurnished. Broadview-Gerrard area. Phone Don or Norm, 922-4961 or 922-2591.

CARLTON PARLIAMENT: One person share 3 bdrm flat. Broadmoor, newly renovated, 2nd TTC. Non-smoker. Phone Bill 925-7738.

BATHURST/BLOOR AREA, conservative working men or students. A respectable friendly place to call or drop in. Furnished rooms. Close to all conveniences. Phone 532-8500 anytime.

GERMAN CANADIAN looking for guy to go to school. I'm in my late 20s, 5'10", 175 lbs, brown hair. Looking for guy in early 20s who wants a place to live. Companionable, not sex, is what I'm looking for. Discreet. Drawer 720.

LEASAPART/EQUITON AREA 3rd to share 3 bdrm home \$150 monthly. Call Hugh 446-1319.

ROOM MATE WANTED by attractive, 28 yr old. Wish to find and share in, in downtown Toronto. Drawer 724.

ST. CLAIR/SILVERTHORN AREA, furnished beditting room, kitchenette, bathroom, all contained unit. Would suit one or two people. \$35 per wk. Call Linda at 556-0633.

UNIVERSITY GRAD, 24, continuing education in fall seeks unfurnished room in gay house, or room-mate (student or professional). Studio \$125. 3600 Yonge St. Needs music, dance, science, science fiction, psychology. Am non-smoker, non-draper, light drinker. Intelligent. Single. Send photo. Drawer 691.

MALE 40 has 2 bdrms apt to share with responsible younger male at Yonge/Finch subway. If possible send phone no. Drawer 649.

MALE BUSINESSMAN will share room with responsible younger male. Oldenburg/Lawrence area. \$100 per month. Phone (416) 781-0198 after 8pm.

YOUNG MALE HAS FURNISHED 3-room apartment in Etobicoke to share. Close to GO station and Hwy 404. 7443-0112 or write Draw 697.

VANCOUVER

ROOM-MATE WANTED. Tall, dark, slim, 5'10", male, 20, with afro hair, with a sense of humor. Good roommates. Turned apt or will rent part split together only reply. Must be 24 to 36. Phone Morty (604) 327-3877.

The Second Best Thing "Fantastic!" says John Richardson, San Diego Sun
"A warm and gentle book," says Martin Duberman, City University of New York
"Substantive and important," says Marty Rogers, Ph.D., University of California, Sacramento.

"Loving Man has too long been needed, but is worth having waited for. At last I can, in good conscience, recommend a book to students, colleagues, and friends that will help them understand and enjoy their sexuality," says Kenneth Sherrill, Hunter College

LOVING MAN, by Mark Freedman, Ph.D. and Harvey Hayes, is written in the language we use, with the information we need. LOVING MAN is for experienced lovers and men just coming out. LOVING MAN is a book that

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A Photographic Guide to Gay Male Lovemaking

- TELLS YOU HOW TO MEET OTHER MEN
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- GIVES YOU A LIST OF OPENING LINES, AND TELLS YOU HOW TO USE THEM
- IS UNUSUALLY PRECISE, EASY TO FOLLOW INSTRUCTION ON GAY MALE SEXUAL TECHNIQUE
- SHOWS YOU THESE TECHNIQUES WITH OVER HUNDRED CLEAR PHOTOGRAPHS
- ADVICE YOU ON CHOOSING THE RIGHT DOCTOR OR THERAPIST
- HAS DESCRIPTIONS OF SEXUAL ACCESSORIES AND TELLS YOU HOW TO USE THEM FOR GREATEST SATISFACTION
- TELLS YOU ABOUT MEDICAL DRUGS AND HOW THEY AFFECT YOUR SEXUAL FUNCTIONING
- INFORMS YOU ABOUT THE MEDICAL INFORMATION EVERY MAN NEEDS TO KNOW

CLASSIFIED

WORK

HAMILTON

EXPANDING throughout North America. Full time, part time, play money, membership. Escorts, measures, models, male or female required. Send photos/resume to: Ta/Spec., MPO Box 1016, Hamilton, ON L8N 3B1.

TORONTO

WANTED 2 POSITIONS POSITION teaching native handicrafts, doing telephone work at home, babysitting (not under 5 yrs of age), youth co-operative, envelope stuffing, and addressing. Drawer 700.

MANAGER FOR VARIETY STORE Experienced store manager needed to manage a well established variety gift shop with a large gay clientele. Good salary plus commission for right person. Drawer 700.

FIVE TIRED HOMOSEXUALS living in a family house would like someone to clean it on a weekly basis \$10 per hr plus car, lunch and the occasional beer. Contact them via: Body Politic office a 863-5320.

DO YOU KNOW SIGN LANGUAGE? Need extra help for 2 or 3 hours a week. Can pay \$1000 if you're good. Write in. You should be at intermediate level or better. Live in downtown Toronto. Drawer 715.

TRAVEL MASSACHUSETTS

ON PICTURED IS A RESORT island on the north of Boston. SEACROFT BEACH HOTEL at Niles Beach near Rocky Neck Artisan Colony. Gloucester, MA 01930. Tel: (508) 282-6100 (617) 263-9744. Not fancy but do it on a budget. No expensive car. Enjoy.

FOR LAUDERDALE BELA MAR VACATION MOTEL 3601 N Ocean Blvd., Ft Lauderdale, Florida - 33304. A friendly and comfortable place to stay. Reasonable rooms \$12 daily. Kitchen apartments \$18 daily for two. Maid service, air conditioning, TV, pool. Write to: Bela Mar, Ft Lauderdale, FL 33304. Tel: (305) 566-4378.

SASKATOON

ENJOY THE COUNTRY? Lesbian couple invites women to holiday on our Sask. Farm. Tent or trailer space available. Outdoor sauna. For more info call: Draw 660.

MONTEBELLO

TRAVEL COMPANION WANTED middle-aged man for 2 or 3 weeks in May. Or, if that's too much, in June. We can come and go, each paying own expenses. Destination open, perhaps Mexico, Hawaii or luxury river cruise. Write to: Pauline, 1000 St. Laurent, Montreal, PQ H2G 2L1.

TORONTO

TORONTO STUDENT, MALE, 23, 6'10", 190 lbs, would like to meet guys to enjoy the country for the last two weeks in August. Interested firms and individuals, please. (Some funds available). Prefer similar age. All Answered Drawers 716.

BUSINESS

BACK ISSUES AFTER DARK MAGAZINE on sale. \$1. Send for list to Box 85, Stn Z, Toronto, ON M5N 2Z3.

STEREO SYSTEMS built to your specs. Preamps, Amps, Speakers. Hand made. Call 466-2827. Also, Call Bob or Muriel 466-2827.

RECORD OLDIES 100+, 75¢ & 99¢ each. Send \$1 for catalog. RAW "oldies" RECORDS, Inc. Box 2222, Stn D, Ottawa, Canada K1P 5V4.

READING

NUDE BOYS AND MEN, all types sizes and shapes! Largest and finest selection of GAY films and magazines in the world. Send money order. Order for FREE photo illustrated catalogs. LETTREX STUDY "C", Postbus 1153, Amsterdam 1000, HOLLAND. www.lettrex.com

PHOTOGRAPHY Gay men's magazine, photojournalist by J. Daniel Cadet. Just beauty, high quality and good taste. Something very different from France. Not available elsewhere in America. sole supplier this side of the Atlantic. Illustrated brochure. \$1. Write: J.D. Distribution, Dept BP, PO box 246, City Island, NY, ZIP 10488, Canada.

STU SMITH IS BACK with his humour column. Ditra fun (and informative) for gay men. Subscribers \$3. Send for sample issue to South of Tok, Box 1200, Stn A, Toronto, ON M5W 1X9.

STRUGGLING FOR POWER LIMITED EDITION 500 copies. Order brings you Distinct Music, DT Armstrong, 36 Whitney Ave, Sydney, NS B1P 4Z7.

LETTERS

MAKE NEW FRIENDS throughout Canada and the U.S. JOIN GAYMATES, a pen pal club for gay men. \$10.00 F/R into write QSL, Dept P, P.O. Box 3043, Saskatoon, Sask., Canada.

PONTIAC, ILLINOIS

LONELY INMATE, 28, black, 5'10", 150lbs, and very open-minded, wants to meet gay men from people on outside. Write to Steve McCrary, No. 15236, P.O. Box 99, Pontiac, Illinois 61764 USA.

LUCASVILLE, OHIO

LOW BUDGET 25 needs to correspond with someone outside. Write James F. Modole, No. 140-487, P.O. Box 787, Lucasville, OH 45648 USA.

AT HOME 25, male, 5'10", 150lbs, and very lonely. Would appreciate it if someone would take time out to write to me. Need to correspond with someone to keep my mind together. Write to: Johnnae Lewis, 135-252, P.O. Box 787, Lucasville, Ohio 45648 USA.

CHILLICOTHE, OHIO

LOVELY GAY ACTINNE desires correspondence with someone outside the area. I am 37, 6'9", 175 lbs. into sports of all kinds, drag, send letters to Johnny Walker, No. 145-693, P.O. Box 5500, Chillicothe Correctional Institute, Chillicothe, Ohio 45601 USA.

WANTED: GAYS — female butch or bi to write to lonely Ohio prisoner, still taking body building every year. Easy going, open up of life. Looking for strong relationship. 24, black, 5'10", 150lbs. Write to Steven Anderson, No. 142-531, P.O. Box 100, Chillicothe, Ohio 45601.

NIMATE AT CHILLICOTHE Correctional Institute, 6, 195lbs. Black. Would like to correspond with other gays of all races. Due to be released this year. Write to Walter Johnson, No. 131-281, P.O. Box 5500, Chillicothe, Ohio 45601 USA.

OTHER

LUTHERANS

CHRISTIAN'S CONCERNED FOR GAY PEOPLE c/o Box 19114A, Los Angeles, CA 90019-0114.

SIMCOE

ANYONE interested in forming a gay group contact John Harness c/o The Body Politic, Box 729, Stn A, Toronto, ON M5A 1Y9.

ONTARIO

ONTARIO PLACES without gay groups. Write Broadsheet for Gay Rights in Ontario (CORD), 193 Carlton St., Toronto, and learn of other lesbos and gay persons (imagine yourself) who can area. Let me make the gay presence felt throughout the province.

TORONTO

ON-GOING GAY MEN'S GROUP seeking new members for twice monthly meetings providing group support, through discussion, role playing, etc. for individuals who want to change commitment needed for gay group trust. For more info call 364-6786, or write Resident, AP 2903, 40 Gerrard Street E, Toronto, ON M5B 2Z6.

The Community Page

The Community Page is a listing of community organizations that direct themselves toward alleviating or ameliorating gay problems or constituencies. It is a continually constituted organization, co-operatively run and community based, of gay and lesbian literature and non-profit gay periodicals.

LETTERS TO THE BODY POLITIC Box 7299, Stn A, Toronto, ON M5W 1X9. Be sure to note name, address and phone number, if possible. Send information to: The Body Politic, Box 7299, Stn A, Toronto, ON M5W 1X9. Be sure to note name, address and phone number, if possible. Send information already listed.

BRANDON

GAY FRIENDS OF BRANDON c/o Gays for Equality, Box 27 USMS University, Brandon, MB R7B 1M5, Dept. R, P.O. Box 207, (204) 674-4216 between 7:00-10:00 weeknights.

CALGARY

DIGNITY/CALGARY Box 1492, St. Catharine St., T2R 2H2, Tel: (403) 234-0431.

Information and Resources

ROOM 312 223-12 Ave SW, Calgary, AB T2C 0G9, Tel: (403) 264-3911.

Lesbian Drop-in, 338-14 Ave SE, AB T2C 1E2, Wed 8pm, Tel: (403) 266-8361.

CORINTH BOOK

GAYMEN HOMOPHILE

ASSOCIATION OF NFLQ(CHAN), Box 905, Corner Brook, NF A2E 6L2.

GOWY (Gay Organization of the Women of Newfoundland) May be contacted at GOWY's address.

EDMONTON

CLAY 10, 10242, 106th St. Edmonton, AB T5J 1H7, Tel: (403) 423-5051.

ROYALTY EQUALITY

ROYALTY EQUALITY, Box 1852, Edmonton, AB T5J 2P2, 10144-101 ST, PH: (403) 424-8361.

FREDERICKTON

GAY FRIENDS of Fredericton, Box 422, Fredericton, NB E3B 5A4.

GUELPH

GUELPH GAY EQUALITY, Rm 221, Univ. Centre, Univ. of Guelph, Guelph, ON, N1G 2W1, Tel: (519) 836-4550.

HALIFAX

THE ALTERNATE BOOKSHOP, Ste 303, 1658 Barrington St, Halifax, NS B3J 2K6.

GAY EQUALITY for Equality

Box 3611, Halifax South Stn, Halifax, NS B3J 3K6, Gayline (902) 429-9969.

HAMILTON

McMaster Homophile Assoc., DCY, Box 44, 5th St. Hamilton, ON L8L 3Z5, Tel: (905) 527-0336.

Also in the same address:

Eugene's Disco

Gay Women of Hamilton

Bisexuals of Hamilton (rag group)

KINGSTON

KINGSTON WOMEN'S CENTRE, 200 Montreal St, Kingston, ON K7K 4Z7.

LONDON

Homophile Assoc. of London, 607, 449 Cobstone St, London, ON N6A 3Z2, Tel: (519) 433-3762.

MONTREAL

Montreal Homophile Association, 1999 St. Laurent, Montreal, QC H2B 1X7, Tel: (514) 873-1521.

MISSISSAUGA

GAY EQUALITY Mississauga, Box 193, Stn A, Mississauga, ON L5A 2Z7.

OTTAWA

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ON-GOING GAY MEN'S GROUP seeking new members for twice monthly meetings provided by group, support, through discussion, role playing, etc. for individuals who want to change commitment needed for gay group trust. For more info call 364-6786, or write Resident, AP 2903, 40 Gerrard Street E, Toronto, ON M5B 2Z6.

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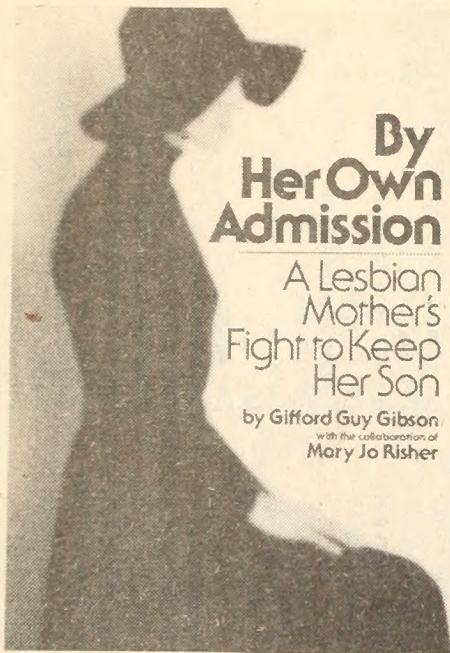
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